Wilhelm Stapel

The Church of Christ and Hitler's State

Third Reich Originals

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Translated from the Third Reich Originals
Die Kirche Christi Und Der Staat Hitlers

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Preface

In this book, Dr. Wilhelm Stapel discusses the different meanings and responsibilities of church and state, and accordingly, what each is entitled to and what it is not entitled to. He also provides an outlook on what he considers to be the appropriate future of the churches and encourages concrete steps to better align the church and the German people.

In 1933, upon the rise of the NSDAP, there was political and religious uncertainty surrounding the role of Christianity in the National Socialist State. Many had speculated, especially from foreign influences and media that the NSDAP would come to destroy the Christian churches and replace Christianity with a pseudo-religion. However, this fear and paranoia would be put to rest by the broader Positive Christianity movement including the works from Wilhelm Stapel who in 1933 wrote the following publication: *Die Kirche Christi Und Der Staat Hitlers* to assure the German Volk that Adolf Hitler's government would protect Christianity and the institutional churches both Protestant and Catholic. The two predominant denominations in the sphere of German cultural life.

The following is an English translation of Dr. Wilhelm Stapel's literary work from 1933.

Preliminary Remarks

The ideas of this text were initially presented for discussion in three free lectures: on May 30 in Tübingen, on June 14 in Bonn, and on June 27 in Königsberg. The lectures were organized by the theological departments. A valuable discussion followed each time. The ideas were written down from July 7 to 16, 1933. The Constitution of the German Evangelical Church was published on the evening of July 12, and the newspapers distributed it on July 13. Therefore, only the two chapters presented were written with knowledge of the new church constitution. Since the booklet was not intended from the outset as a polemic for the daily struggle, but rather to serve to clarify essential concepts, it should not be "overwhelmed by the development," but rather be of some value after the establishment of the Protestant Church as a whole and after the church elections.

The new edition will be necessary shortly after the first one appears, before any reviews have appeared in newspapers and magazines. I have therefore only added a few minor details that I missed in the haste with which I prepared the first disaster. The word "state" denotes a general term, but the word "church" is a unique reality. When the Italian Renaissance was searching for a word that could designate all kinds of dominions, monarchies, democracies, territorial jurisdictions, city-rules, spiritual and secular principalities

without distinction, they took the word "Status reipublicae" from Cicero and spoke of "state." "State" has become familiar to us as "state," but this word actually means something like "government." Luther discovered the expression "Oberkeit" or "Oberheit" (superiority) on the basis of a common phrase, which emphasizes the essential characteristic of the order of the political community, the fact that one is "above" others. "The Church," however, is only one: the Church of Jesus Christ and all others. The fact that it is divided into a number of separate churches and denominations does not alter its fundamental unity, which is given by its head, Jesus Christ. Each separate church is, in reality, a church only insofar as it embodies the eternal Church. In contrast, a state is not only a state insofar as it represents the state itself. (The Reich idea contains the conception that a state should only be considered as such insofar as it is a division of the one great "Reich.") If one therefore contrasts state and church, one confronts a fabrication and a false reality. This leads to false objections of purely formal judgments that do not correspond to reality and give rise to false struggles with false fronts. The relations between the nationalist state, as it actually exists, and the Protestant churches were distorted and corrupted by certain prejudices that arose from the inappropriate treatment of the "problem" of state and church.

We will not be discussing the relationship of "the" state in general to the Church of Christ in general, but rather the

position that the very specific government, led by Adolf Hitler, can and should have toward the Church. It is stated here, without any further discussion, from the outset that for me the Church is none other than the Church of Martin Luther. According to my belief, it is not just any church, but the Church of the Gospel. The fact that there are also other Christian churches and denominations is a matter for faith, which we will address in the appropriate place, as far as it is relevant to our context.

We must therefore first imagine how Hitler's state is equipped. Many Germans who fought in the "national movement" see the importance of their struggles more or less clearly in the restoration of the Bismarck state. They wanted to restore the immense greatness and the wonderful order of this state. Therefore, they continually measure what has been achieved with the help of the national movement against the Bismarckian ideal, and everything that does not conform to it appears to them as a deficiency or a temporary measure that will pass away, and ultimately the Bismarckian state will emerge in renewed splendor. In this way, they find themselves in conflict with the reality of the state, which is a nationalistic state: reality seems all the more alien to them the less it corresponds to their "deal" with the Bismarckian state.
In this way, the Bismarckians find themselves in a hopeless position in relation to the flat reality. Therefore, we will proceed by placing the Hitler state in contrast to the

Bismarck state. In this way, the change will become clear. And a decision will have to be made there and then.

The Bismarck state was a national and bourgeois state. This type of state is a creation of the liberal era. In the nineteenth century, almost all European states transformed themselves into "civil law states." The legal state, supported by civil society and its ethos, was too fine for the self-governing formal form of the state. The German states had also transformed themselves into civil law states; it was therefore absolutely necessary for Bismarck to regulate the German Law of 1871 in the form of the civil law state; any other form of state would have been unthinkable; it would have been considered inappropriate, barbaric, tyrannical, and even "medieval." (One might think of Tsarism, which was in fact far harsher than Govjetism, but which appeared to be the epitome of all tyranny.

Bismarck therefore built a liberal state, albeit on a reformative basis. The popular foundation of the state was still entirely reformative in Bismarck's era. The monarchy was considered inviolable. (On October 31, 1918, Friedrich Ebert envisioned the German Empire as an empire.) The Abdel fought over the monarchy.

The supporting forces of the state in the Volk were: the Volk army, in which the Volk youth served without exception; the civil service, to which every Volk member had access; and,

bound to the soil, the peasantry as the quasi-eternal natural foundation of the Volk. The monarchy, nobility, army, civil service, and banners were the dominant elements of the Bismarck state. It was a well-structured hierarchy.

Beyond this hierarchy, the bourgeoisie emerged as a liberal and liberalizing element. This bourgeoisie, formerly a property, had become, by the Napoleonic era, not the dominant, but the prevailing element as an industrial and educated bourgeoisie. Liberal education also decisively influenced the royalty, the nobility, the soldiers, the civil servants, and the peasants. In the "bourgeois world" and political philosophy (the medieval prince and upper bourgeoisie, as well as the court bourgeoisie of the absolute monarchy), there were older manifestations that should not be confused with the late bourgeoisie of the nineteenth century.

The conservative powers faded away. The ethos of the late bourgeoisie determined the nature of the "civil law state" and thus of the Bismarck state. Bismarck established a late bourgeois state on a still Flemish-minded state, a liberal state structure on a reformative foundation. Between the Flemish age and the age of the masses, he created a transitional structure in the age of free and equal personality, which, however, functioned as nothing more than a bridge from age to age. In the Bismarck state, the late

bourgeoisie, with its "venom," undermined the conservative foundations of the state and prepared the age of the masses.

The nature of the liberal constitutional state is characterized by four principles: the citizenship of all, the right to freedom of speech of all, the freedom of speech of all, and the right of all to free movement and freedom. It was considered absurd that all members of the state should participate in the state. The right to be a state representative should not be a special, but a universal right. Many considered it a diminishment of the dignity of women if women were not allowed to exercise the right to vote, which was seen as a decisive participation in state life. As if the dignity of children, adolescents, or soldiers were diminished by the fact that they were not allowed to vote! They shouted quite casually and incompetently: The state is yours! - namely, all of you who have the right to be members of the state. It was believed that the state had a special form of life and that citizens also had special requirements that not everyone could easily fulfill. People who, by their very nature, were completely unstately and unpolitical, and even people who by nature were enemies of the nation, were made citizens of the state without distinction. It was not recognized that a state was essentially different from any private association.
Private associations were allowed to select the people who belonged to them, but not the state. The dignity of each individual, even of the most insignificant person, seemed

more important than the dignity of the state, the state was deprived of its inherent rights. All private citizens, since they were all state bearers, were allowed to vote on state affairs and intervene in the state. A total privatization of the state took place. "Participation of all in the state" was technically only possible through general elections and the parliamentary system. Parliament became the place where private interests ruled the state. Bismarck had already conceived this and had considered the idea of forcing parliament to do so. (Wel. Egmont Zechlin, State Empire Plans of Bismarck and Wilhelm II.)

Secondly, not only the nature of the state, but also that of the law has been corrupted. The idea that all people have equal rights is a given. Equal rights are impossible in a union of equal people, but not in a union of unequals. If one gives unequals equal rights, equality immediately becomes a term for the lesser. Equal rights in a group of people of the same species strengthens the honor of each individual, but in a group of people of different species, it represents a privilege for the corrupting type: it gives the inferior equal honor, and he exercises it. The principle of equality can only have a broader effect insofar as it stems from the feeling of mutual respect between equal beings who have the same concept of honor
It becomes confusing when it is taken from mathematically rational thinking and applied to all men indiscriminately, i.e. to "individuals." It is a transgression when equality

before God from the Gospel is transferred into constitutional law as equality before men. It is Woltaire who condemns this transfer of spiritual equality to earthly unequal men: He praises a decree by Bishop Stuart Fisjames of Gouffres from 1754: this bishop pronounced what even the Pope had dared to declare: "namely that all men, and even unbelievers, are our brothers." And further: the Dutch Wolves, after the victory over the Spaniards, introduced a form of government "which ale méglid) preserves equality, this most natural of all human doctrines" (The Age of Louis the Fourteenth, Chapter 2.) From evangelical equality, earthly equality becomes, and from the judgment of God, a right of man. The mind (in the sense of complaint) violates nature with fine mathematical thinking and declares the unnatural principle to be the most natural. But after people had become accustomed to the principle of equal rights for all in the state, after legal thinking had broken out into the abyss and been mathematically formalized, every abolition of equality was thought of as an injustice and, as a result of this thinking, also felt. It was considered a "natural" doctrine that all People were not just supposed to be state representatives, but equal state representatives. Both human diversity and the diversity of roles were eliminated. Everyone had equal rights in the state, whereby equal rights had to be interpreted as equal opportunities. But equality for all ultimately led to the unleashing of the eternal scoundrels.

Thirdly, not only the essence of the state and the law, but also that of the spirit was foreshadowed. The sacred pneuma of the Co-angel, which blows from wherever it will, the third person of the One Deity, was transformed into the worldly: into intelligence, into esprit, into the "spirit" of Henry Mann. The pneuma fell upon prophets and apostles, but the "spirit" of the Anomia chose the heads of the bohemians. Under the earthly freedom of worship, the bohemian became the head of humanity. The search for truth, the research and recognition, the quintessential formation and creation are forces that always find themselves free; they cannot be found other than free. But the result of the search, the research, the recognition, and the creation goes into human beings. It enters the community and the state and exerts certain binding and exemptive effects. As a result, it is subject to the promotion and defense of the community and the state; it ceases to be free. (Waldwig Kolbenheyer, "Stimme," p. 156 ff.)
Freedom of speech purely as freedom of thought and behavior: (taken if self-sufficient). Where that is not what one means, one means freedom of action for all products of the mind. One no longer distinguishes between the freedom of scientific teaching and actual art from freedom of propaganda. The dissolving nights disguise their anti-national propaganda as "art" by giving it the form of poems, novels, plays; they disguise it as science by giving it, often very poorly, the external forms of history writing or constitutional law or cebit or theology or physics. Freedom

of mind becomes freedom of propaganda, it degenerates into propaganda of all against all. Furthermore, it becomes a matter of freedom of trade with science and art.

The innermost element of the ideas of universal citizenship, of the right to freedom of speech, and of spiritual freedom is the self-consciousness of free personality. The perfection of Scripture (Deut. Matt. 5:48) has become the true perfection of man. What is achieved in heaven will be achieved on earth. It is the world of Greek antiquity that, in the eighteenth century, experienced a remarkable German rebirth in the quest for human perfection. Goethe and Schiller, Kant and Fichte, and their followers, were indeed truly royal "free personalities." Be it the Chinese soul, be it the constant practice of self-discovery, be it the life-giving, be it freedom through reason: the perfect human being is the task, all imperfection is merely a failure. But how can people claim perfection as their goal if they do not, by their very nature, strive for it, or if their conscience is a questionable authority? Those who are allowed to establish the principle of free personality are these ancient phenomena of a short time. The Greeks created this supreme ideal, and from them, like Greek art and philosophy, it spread throughout the world. Just as from Getrates and Plato, Perifles and Gophocles finally came the Graeculi, the companions of the Roman lords for idle hours, so from the great and free personalities of the German Idealism was the turning point of the educational system:

they no longer had the creative power, but only the ambition. What was once a conquest was now a cheap thing. What was once a threat to humanity was now a state of free individuals. They organized a community and a state of free individuals, and the result was ultimately the Weimar Republic.

On these foundations, the Bismarck State was also established, a fine, national-liberal state. Those whose nationalism meant the Bismarck State are now confused by what emerged under Adolf Hitler's leadership: the national-liberal state is, in all essentials, the opposite of the Bismarck State. We are witnessing the establishment of a federative state on the basis of a liberal ideology. In this context, conservatism in the age of masses takes on a form that differs by a century from the anti-liberal conservatism of the Prussian past. The principles on which the Hitler state is based are the totality and dominion
of the state, the hierarchy of state officials, the equality of state officials, and the volk community. State. (The term "total" was coined by Graf Jünger and Carl Schmitt: the former spoke of total mobilization, the latter of the total state.)

Secondly, citizenship, and especially the equal rights of citizens, is no longer "the most natural of all human rights," but rather a completely unnatural idea. The state does not proceed from a universal and equal citizenship, but from the

leader. The leader's role is the embodiment of the state, and from the leader, state power flows into ever-expanding circles. A hierarchy emerges, with the leader at the top. From there, statehood extends threefold: to the ministers, the governors, the leaders of the nationalist party and its institutions. Within the party, we again have a bi-archical structure from party membership to the GA and SOG. The tendency of such a state is to create a single, earthly state hierarchy from the whole. The most general foundation of the whole, however, is "the German people." Anyone who is not of German descent does not even belong to the state as a possible bearer, but rather is always only an object of the general order and advancement, a resident and subject of the state. Equality is no longer a question here, but rights are systematically graded according to the position the individual occupies within the structure. Law is not agreed upon, but determined by the leader. Law does not arise from a contract, but from a decision.

Thirdly, there is no longer any free competition of ideas in the state; there are ideas that are valid, ideas that are not, and ideas that are suppressed. A certain worldview and a certain political ideology have the right to be valid. Anyone who wants to be a state figure does not need to have just any opinion, but a certain opinion, precisely the opinion that is essential and inherent to this state. If he does not have it, he stays away from the sphere of the state and does not attempt to become a state figure. He freely accepts the

valid political opinions. feigning, but then he must not allow his true views to become known, for he would immediately put himself in danger.

A state official with a hidden alternative view is considered a traitor. Opposition was part of the very essence of the state. The path of the state through world history arose from the fluctuating back and forth of government and opposition. In the new state, there can no longer be opposition. There is only approval and rejection. Whoever is against the government is, because the state is organized by leadership, also against the state. Opposition is hostility to the state. Opposition no longer has any moral authority. Whoever is against the government, and therefore against the state, has no other path than fighting, with all the dangers of fighting. Since spirit and sentiment are not free-floating, but bound to one's species, since human nature and human spirit, greed and sentiment belong inseparably together, the state strives for the racial equality of its citizens because it wants a certain confirmation, a uniform morality. (Formulation similar to Carl Schmitt.) Not just anyone can become a state citizen, but the citizenry is bound to a certain human judgment. The Hitler government only permits the German species. This means that it also permits only a limited species in science, art, culture, law, religion, etc. The freedom of sentiment in The rule of arbitrariness and capriciousness has come to an end. This state wants the appropriate German in all expressions of

life and does not take the foreign into "equal" care. The foreign only has the right to be a guest as an expression; it has the right to its homeland. This denial of freedom of speech is what frightens liberals; but they will have to get used to the fact that freedom of speech in the liberal sense no longer exists. Thirdly, the government does not hover freely above the people. The Führer is not a leader by virtue of his "free personality." Rather, he is a leader because he won the people over and because he sought to maintain his leadership through the plebiscite of March 5th. The grant does not depend on the arbitrariness, power, strength and violence of individual political personalities, but on the inner preaching of Führer and of leadership and nationhood. The Führer is a Führer because he is the one whom the people want, and because he wants what the people hope and desire. Paul Ernst expresses this relationship between Führer and Wolf in his play "Das Gold" (1905) as follows:

“inner preaching of Führer and Wolf, of leadership and nationhood. The Führer is a Führer because he is the one whom the people want, and because he wants what the people hope and desire. Paul Ernst expresses this relationship between Führer and Wolt in his play "Das Gold" (1905) as follows:

In his thoughts a king is a king,
in his actions more a servant than a servant.

Humanity does not rest on the individual:
he is a reed that the wind destroys;
Only in the worm, like the reed, does man live.
And the delicate bonds that bind the many tribes to the people are easily broken:
reverence, compassion, respect for that which is,
fear among the wise, love among the good,
custom, obedience, subordination, custom,
the coming of command, the coming of command:
and a visible image of the invisible bonds,
that is over the king; he does not celebrate what he thinks;
he is over the priest and at the same time the sacrifice:
He loves what the Wolf thinks of him.

Now leadership becomes a function of the people. The people does not know what it wants; it only has its instinct. The leader, however, knows what the people want. That makes him a leader. Insofar as he compels the people, he compels them to submit to their goodwill, the good will of the people, beyond mere whims and adverse moods that exist within them. The leader is therefore not the "free" personality residing in itself and its conscience, its reason, its integrity, but the leader who carries out the necessary actions that it must take for the sake of the people. Not the free personality, but the leader is the substance of life, from which the equality, the hierarchy of leadership, and the totality of the state are determined. The world is differentiated into peasants, citizens, and workers. Since we

live in the age of the masses, the cloud often appears in the form of the "mass." The cloudy nature of: A turn towards the ape-like is emerging. In order to maintain the bond between leader and people, mass speeches, mass assemblies, and force demonstrations become means of leadership. But leadership does not think of the mass as a federation of many individuals, but rather of the wolf within the mass. It does not address the ape-like, but rather the popular. If it were to deviate from the commonplace into the mass, it would falsify its purpose. For leadership derives its meaning and its purpose not from the masses, but from the clear cloud. The ideal of free performance is opposed by the German Volk's idea.

The Bismarck State and the Hitler State

The Hitler state, in contrast to the Bismarck state, is unliberal. It does not exist to create space for free individuals to develop their economy and culture, but rather for the sake of the historical life of the German people. It strives for the highest attainable power of this people through the consolidation of all external and internal means of power. (Its illiberal, harsh, coercive, and violent nature may seem like a problem compared to the lavish, rich liberal state, which freely indulges the will of the individual. It has therefore been said: this state is a concentration of forces at a lower level of life. But this is a deception of those who lived through it. This is precisely how the contemporaries of the Reformation must have felt: the rich cultural heritage of the Roman Catholic Church, its immensely expanded philosophy, the once again powerfully elevated ecclesiastical art, especially in woodcarving, drawing, and painting, the luxuriant humanism, all fell before the harsh, sober, deeply rooted power of the Roman Catholic Reformation. And the knighthood of tournaments survived only in romantic games. The "Parzival" was now played by a few enthusiasts. Some may have been overcome by the feeling that a shrinking of the poisonous expanse was taking place and

that the new fiscal and national life was centered on a lower level. But those living in the midst of the encroaching belt thought they were living in a different atmosphere, and if not, they felt He saw the turbulent and urgent nature of the work as something no small matter. The intruding preachers who roamed the cities and villages were certainly not always luminaries of theology and modern sciences. A degenerating fanaticism played a role on the fringes of the movement. Luther did not retreat from the threatening fanaticism into the safe bosom of the old church, but rather, fanaticism overpowered his movement and became the Evangelical Luther, no less than the revolutionary Luther. Let us therefore leave it to the question whether the storms of our time impoverish or enrich us. We must do so. Posterity will judge. Since one tends to perceive the present more clearly than the future, since one perceives the past but not the new, one finds it impossible for one to form an accurate judgment as a contemporary. One must dare or dare not.

What Hitler clearly desires is the highest possible political unity of the German people and state. That is why he strives to organize the state, the economy, and the countries as a unified power. That is why he strives to create a moral unity of the German people, a strong, characterful, and resilient people and state. What is political "power"?

Political power is the unification of many wills under one guiding will. The concentration of will in a few places and consolidation in a single place, that is the essence of power.

The more many wills obey the Führer unconditionally, the more power the Führer has. The greatest German power arises when the moral will of the people is united in the one will of one leader.

We can understand the entire history of German power under the two historical categories of power formation and power disintegration. Power always forms and always disintegrates. These processes appear in history as the centralization and concentration of the empire.

At the beginning of our history, where Arminius and Marbod, as princes of German tribes and leaders of tribal alliances, emerge, we see the German people in decentralization. The tribes have their dukes, just as the Nordic regions have their lords. Gradually, this developed into a German monarchy. The Germans reach the highest level of power concentration in their medieval feudal state: At the top is the king, who is also the emperor. All rights and power in the state flow down from the king-emperor in the feudal hierarchy. He is the ruler in which all fiefdoms are concentrated. "Loyalty" binds the will of the enfeoffed to the will of the king-emperor.

Decentralization begins with the expansion and thinning of the relationship of allegiance between the enfeoffed. The countries (territories) detach themselves from their center and gain independent political power. The princely privileged states emerge. Their power is based on the fact that the lege privati is exempt from the law, exempted from it, privileged. Privilege, prerogative, is the basis of special power. In the decentralized empire, new collections of power emerge from the privileged states, new concentrations in the absolute monarchy. And the feudal subjects are replaced by civil servants in the modern sense. The king is the head of the civil service apparatus. The "Beer Farm" (His Majesty's obedient servant) commits the will of the officials to the will of the King. This is the second stage of the concentration of power.

Once again, decentralization begins, this time not from the states, but from the individuals. Instead of a "blind" birthright, the members of the state demand a "free" obedience within the state's co-determination. They demand their "human rights." They do not demand privileges, but rather the abolition of privileges; a "new right" is demanded. Civil rights have evaporated. Decentralization is not territorial, but party-based. The state dissolves into a "pluralism" of "total" parties. The Bismarck state begins this process of decentralization for a short time.

But ultimately, the parties bring the state into extreme power. Soon, a new commentary movement sweeps. A kind of: A leader subjugates the will of the members of the state through agitation and organization, thereby subverting the theory and law of the powerless, formal, bourgeois "rights system." The third stage of concentration is the national-political state. Through a specific organization of the state, it creates a specific power hierarchy: it appoints officials of the state, who in turn appoint functionaries, all tied to the one leader. The "discipline" perfectly binds the will of the functionaries to the will of the leader. A fully organized community emerges, in which everyone has his own function, his own service. The nationalistic state may therefore perhaps be described as a state of servants.

If we now compare the three levels of concentration: the feudal king, the absolute prince, and the Führer, we notice that from level to level, power becomes ever more tightly and unconditionally concentrated. The apparatus of the old feudal kings was still cumbersome; it already functions much more efficiently in the hands of the absolute princes; it functions with precision (involving radio, aircraft, and terrorism) in the Führer Council. While the danger point of the feudal state lay in loyalty, that of the former state in the birthright, the danger point of the Führer State lies in discipline. It must be admitted that the totally active, homogeneous, strictly disciplined state based on a leadership hierarchy is a "comfortable" state. The

accumulation of power always brings inconveniences for those who must submit to the supreme will in their own way. Life was more pleasant in the "civil law" system, "freer" in private. But the biological and political influence of the German people at this time requires the formation of power based on a new principle. The new judgment of the state, the leader-state, is not artificially conceived and planned and "introduced" according to regulations, but rather arises in need, distress, and passion from the struggles of those driven by metaphysical powers.

It did not emerge as a "constitutional state" in a legally sound development, but rather collapsed with illicit power. Its supporters are not liberal-style "citizens," but rather the history-shaping power of the people. One approaches a history-shaping power differently than a "right-wing state." Even Mr. von Papen's state could be summoned before the State Court. Summoning Hitler and the Hitler: Summoning the state before a "State Court" in Leipzig would be ludicrous. What does it matter whether you like this state or not? It is there because it has to be. How does the Bismarckian state relate to the Hitlerian state:
the state to the church?

It is well known that the Bismarck government was hostile to a church intervening in politics. It took family and youth from the care of the church into its own care. It asserted the secularized civil union over formal marriage over the

church. It claimed control over youth education from elementary school to university, but the scribalism in state schools was right. Bismarck reluctantly tolerated the existence of a political party, but he sought to prevent the formation of a Protestant political party. (Walter Frank, Court Preacher Adolf Stöcker and the Scriptural Movement.) The state wanted to unite all earthly power and order within itself and leave only heavenly power and authority to the church. Both worlds clashed over the question of whether divine power was determined purely or heavenly. Under the prevailing dominance of German idealism, this became a matter of bitterness between state and church. For the Catholic Church, true divinity was inherently connected with revelation; for the state, it belonged to the intelligible world (Kant). Did the intelligible realm belong to the world or to heaven? The question did not require an immediate decision, firstly, because the Church gave the state what the state needed (morally): sound teachings that did not undermine the power and authority of the state, and secondly, because the statesmen were Christians, ready to give the Church what it deserved.

Bismarck and the Empire were Christian. They remained within the realm of the Lutheran gospel with their demands and decisions. But during the War of Culture, the desire for a national church arose in the cloud. This desire, strictly speaking, was directed at a national-liberal state. During

the War of Culture, Wilhelm Bufch, extending the tendencies of Bismarck's state to the religious, wrote his church tragedy of 1875: "Father Yilucius." The Catholic Church (Petrine) and the Intheric Church (Pauline) had to vacate the house of the young Augelika in this satire. Angelifa (the Angelic) is described by Bufch in a note as "the free state church of the future." This refers to a church whose master is the state and which serves the state—a fundamentally liberal conception. And the efforts toward a "Reichskirche," which occasionally appeared during the pre-war period, were liberal in conception and originated from liberal circles (for example, Professor D. Heinrich Weinel, Jena.) We dare to joke:

The Bismarck state, as a liberal state, tended toward a state church. That this did not happen was due to the fervent heart of the Emperor and his statesman, who were fiercely evangelical Christians. It is noteworthy that Emperor Wilhelm II leaned toward liberal theologians (Adolf Harnad, who later, not coincidentally, became a pillar and pillar of the Weimar Republic). The path from the Bismarck state led via Scheidemann's state office to the collapse of the Weimar Republic.

The Weimar Republic entailed the complete liberalization of the state. The liberal society was dissolved, its remnants were systematically destroyed. The aim was to create a liberal community with liberal affiliation as a

government-supporting and civil servant-providing community. The church now took on a liberal aspect: it was nothing other than a community that was associated with religious things that were empowering. There were people who still had "religious needs"—a backwardness that, however, had to be taken into account in the context of the order. Religious needs were immediately equated with other needs. Accordingly, the religious community, called the Church, was equated with moral and cultural communities. Article 136 of the Weimar Constitution: "No one is obliged to reveal his religious convictions." (Note the expression "reveal" rather than "make known." A religious term is being used here.) Article 137: "There exists a State Church. The freedom of association of religious communities is guaranteed (i.e., religious right of political association)... Religious communities acquire legal capacity according to the general provisions of civil law. Religious communities remain corporations under public law, insofar as they have been so to date."

Other religious societies shall be granted equal rights upon their request, provided that their constitution and the number of their members guarantee their permanence... "Associations that make the common cultivation of a worldview their task shall be treated equally to religious societies." The One Holy Church of Jesus Christ was degraded and ridiculed by the liberal republic to a "religious society" whose task was "the common cultivation

of a worldview." It was placed on a level with scientific societies, trading societies, etc. Thus, the Church's right to exist was negated; the Church's very existence was undermined. But since no "leaves" took place and no one was personally sentenced (apart from minor individual cases), the Church accepted this and, without any uneasiness, concluded a "concordat" with the same state. (Cor means "heart" in German. They became one heart and one soul, albeit without being able to express themselves internally.)

While under Bismarck the liberalization of the relationship between church and state due to the incentive basis of the state did not have full effect in the community, it was Weimar Republic fully implemented. The state had ruled over the church, and the churches, apart from being granted the right of public, not just private, corporations for biblical and moral reasons, had nothing to do with the state. The state was indifferent to what they did, as long as they did not work against the liberal state. Churches and religious denominations were "equally privileged," both Catholic and Indo-European Christianity, Mohammedanism, Buddhism, Illusion, and Atheism, for the state they were "equal." The various denominations and moral teachings were also matters for discussion, and those involved in the discussion had "equal rights." This reputation was called "Spirituality." A matter becomes "spiritual" when it is "elevated" (one might also say: "eliminated") from the

sphere of serious struggle for practical validity into the sphere of discussion without practical consequences. Thus, even the churches and denominations, which had to be treated with intolerance as "spiritual" (pneumatic) matters, were "elevated" into the "spiritual" and thus subjected to objective and fundamental, not merely objective and conditional, tolerance—that is, to a shrug of the shoulders.

The relationship between the Hitler state and Christianity was completely different. Two things were decisive: Firstly, The Hitler government wanted a constructive cloud. (It must therefore affirm the freedom of all religious denominations, including the churches. Although point 24 of the National Socialist program for the state calls for "the freedom of all religious denominations," "the party as such represents the standpoint of professional Christianity, without binding itself strictly to a specific confession." This means: the party wants devout ("positive") Catholicism, devout Catholicism, and devout Reformed faith. The party does not want liberal softening, but rather genuine, firm, and persistent solidarity. But it recognizes the fundamental diversity of denominations and wants Good for the positive feelings of Franconia. Above all, however, the Christian Democratic Party wants to. According to the Alliance:

Now that the nationalist party is with The state unites the spirit of the nationalist party, since the spirit of the nationalist party becomes the spirit of the state, and the

state necessarily "represents" the standpoint of a positive Christianity. The state thereby lifts Christianity out of the sphere of "worldviews" and the church out of the sphere of "religious communities" into which they had been thrust by the Weimar Republic, and restores their dignity. The churches are taken seriously. Secondly, the Hitler state's ultimate goal is German power. Therefore, the sphere of discussion, the so-called "consideration," in which all will and all seriousness are swept away, must be abolished. What serves to sabotage the power of the state and the people is not a subject for discussion, but rather a subject for deliberation and, if necessary, for a thoroughgoing sweeping through. It is not the quality of the so-called "spirit," but rather the will that grasps spirits. A state, for the sake of power, must strive not only for the administrative, but also for the moral unity of the German people. For only the moral unity of the people gives the state that inner strength that can no longer be torn apart and rendered powerless by "moral influences" from the enemy, which would thus be stab-proof. The unification of the German people into a moral force is Hitler's necessary goal. The morality of the will, however, is simultaneously a matter of ecclesiastical authority and, according to the Catholic view, also of ecclesiastical doctrine.

There is undoubtedly a close metaphysics of the relationship between religion and morality.

Insofar as Christianity is religion (according to our understanding, Christianity is more than religion; it is the fulfillment of all religions), a certain morality and morality are associated with it. A common morality, in turn, is all the stronger and more binding for every citizen the more it is sanctioned by religion. Every national religion has therefore always simultaneously embraced ethics and state ethics. Therefore, if a state and a people are united and if a national unity is to be united, this will immediately lead to a tendency toward a national religion. Hitler's will to create a strong moral foundation of the German people therefore contains, not as a goal, but as a confession, the national church: the consecration of the wolf and state morality by a national church.

For moral reasons, every genuine state requires a "consecration" by a "holy" power. Thus, in Grillparzer's "Libufja," the state founder, Primislaus, must desire and enforce the consecration of his work by the daughter of the gods:

"I wish this work to be seen as the will of the gods, as a sign from above.
We have erected an altar,
and sacrifices shall consecrate our place."
The secularized daughter of the gods, Libusa, surrenders to the will of the state:
"I do not want to be useless in the circle of things.
If I cannot work in the time that is given,

then I will sweep away—her, the wool and myself."

But in the consecrating act, she has the monstrous face of the Dolferchidfalen. Then she dies and returns to her divine homeland.

Because the Hitler state is a true state, in contrast to the liberal disintegration of the state, it must strive for a national church.

But its philanthropic spirit restrains it from the sovereign creation of a national church and allows it to recognize "positive literature" and therefore the dogmatically bound church. On the basis of this state, the two tendencies of the national church and the dogmatically literate church converged. The natural tendency of a state to a national religion was described as a subtle "demon." There is a power and a compulsion for the true state to rule, which is determined by the will of the individual. The state wants But he himself, not God. He wants to put the deity into his service, the deity to "consecrate" him. This, however, invokes only God, but rather the demon. The state is demonized. It is "enfeebled." But here, once again, one has fallen into the trap of attaching something to "the state" that is not "state" but "human."

In the New Testament, neither in Christ nor in the Alchemists and Gospels is there any mention of a demon of

the state. Demons always seize only people and work through them. According to the New Testament view, one cannot speak of the state as a demon, but only of demonic state representatives. The demon can serve the statesman through state means.

But doesn't the same apply to the church? Just as "the state" and "the church" can be demonized. For churchmen are just as little immune from demons as statesmen.

But the church wants its own power and acts as a sovereign ruler over the state. According to the Lutheran view, the Catholic Church has fallen prey to the demon of power and human-papal self-importance. According to the Lutheran view, Luther, and thus his kingdom, has fallen prey to the demon of arrogance (superbia). As soon as a church separates and differentiates itself from the state as something "opposite," and that always means, however vaguely, as something "different," it has the demon.

Yether's saying "A Christian man is a free ruler over all things and subject to no one" only applies if it means exactly the same as "a Christian man is a subservient servant of all things and subject to everyone." He is therefore a subservient servant of the state. If he internally elevates himself above the state—we never notice such a thing in Christ or Paul—if he degrades or even degrades the state, he is no longer a servile servant, the "demon" will

expel him. Since the doctrine of the demonized state is presented with a tendency directed against the state, as if the state were a demon: A guardian, which always amounts to a guardian of youth, was necessary, and this guardian of virtue is naturally the theologian. The doctrine of the "demonism of the state" is obviously a demonic invention, inspired by a theologian by a demon to damage the state's imbecility and thereby pave the way for the "law-bearer," the anomos (2 Thessalonians 2). There is a natural affinity against the state among some priests and theologians who are visibly more bound to the state, but rather drawn from the community by virtue of martyrical or other philophobia. This hatred that works with written formulas is also demonic. Wherever a person has freed himself from his cloud, demons gladly slip in. They speak so loudly about the "freedom of the Church," no less loudly than they once spoke of the "freedom of man," recognizing not only the "danger" of the state, but also the "danger" of the Church and its own danger: that its freedom and "independence" will lead to the abolition of Christian servitude and to a non-scriptural, but rather religious glorification of the preacher of repentance, who reproaches others for their sin. Christ did not come without John the Baptist having come first, but John the Baptist is not the Father, but Christ.

Let us therefore abandon the solemn discourse about the "demonization of the state" and content ourselves with the statement: A true state, and therefore the Hitler state, wants

the "unified spirit of the nation," which means nothing other than the unified moral power and force of the nation and state. A true nation and state, to use Erni Moritz Arndt's words, requires a "seminal spirit." This moral community wants to accept itself as the "will of God" and is therefore inclined toward a national religion and a national church. The Hitler state would have succeeded if it had a positive, scriptural national church at its side.

That there can be scriptural religious texts is taught to us by the Christians and the Jews.) In this natural pursuit, however, the Hitler government now in reality relied on several already existing churches, which were not national, but Catholic—of a religious or ecumenical nature. In this conflict between the natural state striving for a national church and the ecclesiastical reality, which is a conflict between the national church and the confessional church, lies the sixth real, not merely logical, fundamental problem of the relationship between state and church.

According to the baptismal command (Matthew 28:19) and as a result of the mission of the Apostle Paul, the scriptural Church is a Church for all peoples. The scriptural God is no longer just Yahweh, who unites himself in a special way with the chosen wolf and who, through worship, sweeps away the acceptance of this wolf and confession, but rather he is the God of all peoples who confess him. The Church of Christ is therefore, by its very nature, the Church of all Christians

without distinction among all nations. (One should not, of course, say that it is "international," because the concept of internationality is a political concept, but the mission of the Church, by its very nature, has a political-international character.)
The supranational character of the Church is expressed by the term "fatholifée," or rather, in general. During the Weimar Republic, in order not to use the same word "Latbelifch" (literally "ecumenical"), which was applied to the Roman Church, and in order not to be content with the simple German word "allgemein" (general), the Protestant churches chose the ancient Greek word "ökumenisch" (Difoumene: the world), i.e., encompassing the world, to describe their character as a unifying force for nations, which gave them a word no less powerful than the Roman Church.

Whether Catholic or ecumenical, all have the Gospel and the Apostolic Creed in common. The Nicene Creed of 325 and the Athanasius Creed are also considered common confessions of Christianity, so that one says that Christianity is a "three Catholic faiths of ecumenical faith." In these confessions, there is nothing about clouds and their wolf-dom. They apply "to all." It is striking that the Church is not content with the Gospel, but has produced "confessions," that it has transformed from a church of proclamation into a church of confession, and that it has soon begun to split into several confessional

denominations. This is a historical, and in particular spiritual and historical, process. But how can we grasp this process in its essence? Why is there a need for a confession at all?

In the Sermon on the Mount (Matthew 10:32), Christ demands: "Whoever confesses me before men, him I will confess before my own Lord." The Greek word for confess is homologous = to agree, to acknowledge, to confess to someone or something. Christ therefore demands that he be recognized and "agreed" with him, and that this be done publicly. A confession is an agreement, a declaration of value. The Latin word "confession" means recognition and its expression. The profession of faith is also referred to by the Greek word "gymbolon" - agreement, contract, treaty. "to agree" means to agree, to agree, to declare. According to linguistic usage, confession has two aspects: first, it is a contract, and second, it is the public declaration of this declaration. One publicly acknowledges the contract. The "proclamation" (the kerygma) and the "testimony" (the martyrion) are also public acts, but the confession in the strict sense does not apply. Binz, that it is "agreed," that it is a "contract." Confessions therefore mean declarations with a value-bearing character. These are not only declarations concerning individual believers, nor only declarations of a prophetic or apocalyptic nature, but rather agreements between several.

As long as Jesus himself walked among men, a formal "confession" was needed; the kerygma, the declaration of faith, was sufficient. Disputes about what was right and wrong could be settled directly by Jesus by virtue of his divine authority. As long as the apostles lived, they also had enough authority to resolve doubts. Wherever the apostles were after their death, There is no longer any comprehensible earthly authority for what is to be recognized as true or rejected as false. But since the human creature is always struggling for the truth and for belief in the truth, there is always doubt about it. Faith and doubt do not exist among people without one another, just as truth and error do not exist without one another. It is part of the nature of faith that it is "cursed" and called into doubt. Wherever God is denounced, the devil always puts a false denouncement behind it. Doubt always arises, and with it the desire for an authoritarian determination to define what is true. Since one can no longer directly ask Christ or his twelve apostles, one tries to find a solution through associations and agreements: to emulate what is true and to be believed. The result is a "symbolon," a "confession," a "confession." (In the German word "Ich," confession and protestation are more important than agreement. The German word "bekennen" has something of the connotation of martyrdom. We must therefore not slander the value-bearing person.) A confession must therefore strive for a logically sharp formulation, to avoid misunderstandings, to cut off misunderstandings, and to

precisely state what is correct. Therefore, the beliefs have a hard, sharp, and forceful quality, so that they are rejected by all moods and emotions who are content with a generalization. The individual formulations of what is to be believed as true are called dogmas. "Dogma" does not just refer to an opinion, but rather a will, a decided opinion, a "statute," a commandment. It excludes the freedom to think differently. It is the blessing of a logical finality: and nothing else.

To formulate religious truths in a statutory manner and to establish them in a decisive manner requires a completely different poisonous atmosphere than that required for prophetic proclamation and passionate testimony.

Dogmas and confessions arise where there is reason to distrust the proclamation and the testimony. The very linguistic interpretation that reminds us of the sober origin of the confession He made it clear that a confession is only the result of a communal effort. Confessions, by their very nature, are connected to a community. We can say: Confession is not the matter of proclamation, but of the church as a community. Prophets, apostles, and covenants proclaim, martyrs testify, but they name the church as a community. The gospel (the joyful proclamation) is not yet the church. The message is the church, for it presupposes the confirmation and recognition of those who receive it. A willing church, however, is achieved where a "confession" is

made. Proclamation inaugurates the church, confession establishes the church. Proclamation is the creative call to the Church, confession is the realization of the Church. Proclamation is the emerging Church, confession is the newly organized Church.

But how does it form a confession? Where there is Scripture, anti-Scripture rises against it. Where a scriptural church arises, doubts and discord immediately arise. The denials of Scripture and the convictions are confused and contradictory, as is reported in the story of the Apostles. Who should decide what is right if Christ and the Apostles can no longer be consulted? Proclamation is no longer sufficient, for it is precisely this that is in question. Should the Church intervene as an authority? Right, since various objections must be declared null and void, and who else should pass judgment but the Church? But it must be the metaphysically founded understanding that speaks, the understanding that draws from faith. Not the philosophical understanding—it would only create a philosophy—but the believing understanding that judges. The metaphysical connection with God provides the correct thought, the faith formulates the meaning clearly and sharply. This is the ideal origin of the confession. Therefore, when the Church establishes a confession, metaphysical unity in faith is presupposed.

If we thus understand the essential connection between church and confession, if we recognize how metaphysical faith together with earthly will and understanding creates a binding "who: When we discuss the truths of life, we immediately recognized that reconciliation always arises from a struggle for the "correct understanding," for the "real truth." Only where there is fighting and where the struggle leads to a loss of common ground does a contract and confession become necessary. Reconciliations are therefore not the products of arbitrary will, because one lacks the ability to write or formulate something, but rather they are the results of necessity, which, because Jesus and the apostles can no longer be consulted personally, must be resolved through "agreement."

Because confession becomes a duty of faith for all who belong to the community, the Church, the confession must have a dogmatic, i.e., commandmental character.

The confession is not just something that has been formulated and now stands, but it must also be "kept." It is a vow. Drawing an analogy between church and state, we can say: the confession is the fundamental vow of the church. The state is held together by the vow of the state, and it extends as far as its vow is valid.

Likewise, the church is held together by the confession, and it extends as far as its confession is valid. With this

knowledge we gain a profound insight into the unity of all confession and of all Church: that faith, which is a grace, as a formulated and binding faith, is at the same time a blessing, that is the reason why the Scriptures express a profound shudder before confession as a scourge of faith.

For one cannot and must not follow faith; one can ask others for faith. The confession of faith is a bond of faith through which the church community is constituted; but it must not be a forced bond; it can only be a requested bond. When we confess our faith in the church and, through the revelation of the bond of faith, agree with all our will, there always stands the word that the voice of the afflicted child cried out: "I believe, dear Lord, help my unbelief!"* (Mark 9:24)

The unintentional human will make faith a compulsion and a prison. But there is a danger of becoming rigid if one does not want to admit one's disbelief. The abolition of this contradiction between faith and law in all confessions is only possible where man has become free of his own innate nature. But whoever were to abolish the binding nature of confession, the sanctuary within it, would at the same time abolish the Church. For the vessel of faith of the Church is also the vessel of the Kingdom of Heaven; only there the sanctuary is, because in faith without unbelief, there is no longer law, but rather simple faith without discord. But where human beings belong to the Church, they cannot

renounce the law of faith, the confession; for that would mean: a spiritual Church in a sinful community, as if our community were no longer sanctuary; eternal life in a sanctuary life, as if our life were no longer sanctuary. That's right: to act as if we no longer had life and limb, but had been resurrected from the dead. That would be fanaticism. It would be the dissolution of the Church. The Church on earth cannot exist without law, therefore not without confession. We summarize the result of our deliberations: The confession of faith is the foundation of the church. Where there is faith, there is a church. As long as one confesses the confession, the church extends.
To be a member of the church means to "declare" oneself to be a member of one's faith.

In reality, however, we do not have one scriptural church with one confession, but rather several scriptural churches with several denominations. Within the German Empire, we essentially have three churches: the Catholic, the Lutheran, and the Reformed. In addition, there are also unified churches in which the Lutheran and Reformed churches are united in one community: churches with an ambiguous confession, thus hybrid entities. We can now address the phenomenon of sects in our context. The three basic types are: Catholic, Lutheran, and Reformed. [How is it possible that there are these three, since they are not only the Gospel, but also those three Catholic symbols, the Secession, the Apocalyptic, the Nicene, and what do they

have in common, the Athanasius confession of faith? Do all three denominations and churches, with their differences, together constitute "the" Church? Then the Church would be full of contradictions. That is impossible. But is "the" Church, the Church of the third article, contained in one of these three churches? Every church that takes its confession seriously must affirm this. For the fifth has no reason to separate itself from the others; its separation would only be self-evident. Nevertheless, its Church claims the Kingdom of Heaven in full and exclusive right, and the Catholic Church also recognizes the baptism of the other churches as baptism. There is therefore a binding agreement which does not enforce the claim to exclusivity to the point of complete dismemberment.

If one does not take the different denominations seriously, then, because church and confession are one, one can without hesitation combine the churches on the basis of the common old confessions. But if one takes them seriously, one must claim that the other churches with different denominations are in error and therefore, without hesitation and without blinking an eye, are the devil. Strictly speaking, the three churches do not actually share the three old confessions. The fact that they confess differently in certain details is only possible because the partial differences arise from a fundamental difference in the understanding of the apparently common good. Even the fundamental truths: God, Christ, salvation, and the Lord, etc., are thought and

believed differently by the three denominations. This difference is so stark in certain places that new formulations of the confession become necessary. When these new formulations are used, the old "common" statements also have to be reinterpreted. The wording is common, the meaning is different. The commonality exists only in the description; the difference emerges in the concrete. We all want a table. But when we want to buy or build a table, one wants a round one, another a square one, one with four legs, another with three, one a round one, another a modern one, etc. But they all say "together": they mean a table, a real table. With a table, that may be insignificant, but objectively it's irrelevant, because you can put something on it. But with a confession of faith, it's about eternal salvation. Can you attain eternal salvation with every confession of faith, just as you can put something on every table? So why don't we dissolve our confessions and churches and return them to the status of the apostolic community? Because the apostles no longer walk among us. It just doesn't seem any different.

But why, despite the metaphysical unity of faith of the confessions, which are supposedly the common foundation of "all Christianity," do different denominations and, therefore, different communities arise? One shies away—often out of weakness, but often also out of a deep, warning shudder—from condemning the "other" church as the work of the devil, even though one should do so without consequence. This shudder does not arise from respect for

the content of the other's teaching, but only from a respect for the demon. The humane effort of the other and the humility of knowing one's own unbelief do not allow this to come to a "confession." One should not treat little women like devils. Anyone who does so would have succumbed to a devilish arrogance. It is therefore natural that efforts should be made to affirm the existence of the various confessional churches and to make them valid through mutual understanding.

Rationalism "tolerated" all beliefs by transferring the decision regarding authenticity to the moral realm. The wise Mathan Leffings saw only barbarism and earthly passion in the diversity of religious beliefs. Which church, he argued, would be the one who brought the truest morality into the world. Morality, in turn, included religious tolerance—thus, he put the snake in a ring. The last confession of the wise Nathau was performed by Gerhart Hauptmann, when, walking famously and gently on the shores of Hiddenfee, he declared: "The name of the great religion that unites all people is tolerance."* In a sea of slime, everything flows into one another.

In this way, beliefs are essentially interpreted.
— Historicalism understood the various beliefs in terms of the various biblical situations from which they arose. Since every situation has its conditional historical validity, every belief also has its conditional historical validity. Thus, the

conditional statement of an individual belief was eliminated; all were only "true" "for their own purposes"—that is, as long as they were believed, but no longer; their "truth" is understood as a psychological-biblical reality. The historian at the height of the only eternal education of the only eternal nineteenth century naturally believed his confession, but precisely for that reason he accepted it all. If he had the courage, he would nevertheless go to his church on Monday mornings and have the confession read over him as a historical text. He would go to his church as if it were a ruin. The educated person who seeks piety undertakes excursions into ruins. Thus, too, floristry abolishes the confessions; rather, it ruins them. Rational and non-historical understanding deprive the confession of both its power and its validity. This approach brings us no closer to the inner life of the confession. We approach it in a new way, not fearing the accusation—here I give my critics the key word, so that they don't have to bother myself—that we are practicing confessional biology. What matters to us is not the nation or even the history, but the biology, namely, life and its power, the life from truth, which penetrates our earthly life from error in various ways. What concerns us is the point at which the Boe aionios, eternal life, flows into the Bios, human life.

The fact that there are different Christian denominations and even churches cannot be separated from the doctrine

of inspiration. It seems almost forgotten that the authority of Holy Scripture depends solely on inspiration. If Scripture is not inspired by the Holy Spirit, then it has a different authority than other books. if it was composed by the Holy Spirit and not by human spirit.

But if the New Testament is written by the Holy Spirit, shouldn't it be divinely pure, therefore indestructible and incontrovertible? The Holy Spirit cannot be satisfied with creating, in a single act, the correct Scripture, which contains the so-called truth; it must also preserve it, just as God did not create the world only in the first year of creation, but lets it continue to live forever in His merciful state: "and still preserves it," Luther says. But if we open the nest, we find: "The Greek text with its corrupted readings is scattered across manuscripts and editions." I am of the opinion that the discrepancies in readings are often exaggerated, but there are still errors and inaccuracies that seem very human. If the Holy Ghost had presented the New Testament to human interpretation: If he had preserved this legacy, he would have visibly distinguished it from all other written works of antiquity, then he would have destabilized its authority beyond all doubt. Since he did not do so, it was not enough for the Holy Scripture to finally fall under the philologists, and for the Holy Spirit to be examined under the microscope of philological criticism. Since the eye of the philologist could not discover the Holy Spirit, did not the scientific revelation, that the New Testament was free

from its divine revelation, prove its truth? The human authority of the masses has thereby destabilized the divine authority of revelation. Man, in the form of the philologist, has triumphed over the Holy Spirit. Didn't the Holy Spirit himself Man is poisoned by this because, with his thinking and feeling deified by Adam, he is incapable of thinking or feeling anything divine at all. Only a reflection of the eternal light can ever fall into the human brain and heart. Man cannot touch the heavenly realm with his hands, see it with his eyes, hear it with his ears, or conceive it with his reason. "Ma non eran da cid le proprie penne." (For that, his own wings were not capable.) "Be not che fa mia mente fu percoffa da un ful: gore, in de fua voglia venne..." (If my mind had not been struck by a glance, by which his desire would have been satisfied...) If Dante had not been caught in the wheel of divine light, which rotates evenly, he would not have been able to see God. But even what he saw, he could not say, it did not fall into my words: "How inadequate is speech and how weak in view of the word-formation of what is seen!" The word of God is indeed creation. But inspiration is not creation. Inspiration means conversion, transformation of the divine word into human words, of the creative word into non-creative places. The human word, the human breath into which the eternal breath transforms, does not create what it expresses, but only signifies something more. It therefore does not require the transformation into the divine. Then, through the Holy Scriptures, we would find the new body of eternity. The

resurrection of the flesh. The Holy Scripture ignites only in the mind.

It is only a gleam, the igniting glow of its rider, but it does not consume us and transform us into earthly beings. It is only a seed that wants to grow, but does not transform the soil. For it is the human grasp of what is humanly incomprehensible. God must, in order to make people audible, speak humanly. Just as, in order to liberate humanity, he himself had to become human among humans: with all the earthly frailties of the human body and the human soul. Inspiration therefore means: the holy word of God takes on the form of the human word. Just as God, in the body and whole of Christ, preached and spoke to the Pharisees, publicans, and sinners, so the word of God in the Holy Scripture comes in human language to the scribes, interpreters, theologians, and philologists and is treated by them—not in a human way. It also applies to theologians. Theologians are not proclaimers, but rather expounders of the Word of God. (Those who combine discovery and explanation, but find it the same thing.) The priests are involved and the people no longer draw directly from the apostolic foundation, but must resort to the actual preaching, then the time of theologians begins, who correctly interpret what is proclaimed. Theology is a tool for the apostolate. The apostles proclaim the gospel, but the theologians formulate ideas. The apostles live in the time of the nascent church, the theologians live in the time of the

established church. The former proclaim what the Holy Spirit inspires them. The latter seek to preserve pure what the Holy Spirit has inspired. The apostles preach, but the theologians accept it. (But not everyone who approaches it is an apostle, and not everyone who accepts it is a theologian.) With this definition of the theological sphere, we have arrived at the point where the diversity of confessions has its origin. To proceed further, we must first take up another idea.

God deals not only with individuals, but also with nations. He not only calls "religious geniuses" (as they used to say in the liberal age), but also calls nations to tasks of world history. What would be a nation without the will of the people? The nation of Israel was chosen so that God could be born and executed in it as a human being. In order for the historical events of Bethlehem and Golgotha to be possible, the Old Testament will have to be prepared. But the Gospel was not written down in Aramaic or even Hebrew, but in the Greek community, which was the language of the educated world of the Roman Empire. In order for the Holy Scripture to be circulated, the Greeks had to prepare this language. That was the calling of the Greek people. The Roman people, in turn, were called to establish the form of the written community, the "Church." Just as the Jews were a wolf of zeal for God, and the Greeks a wolf of language, so the Romans were a wolf of law and order. Just as the Romans laid claim to the one world empire

in which all worlds were to be united, so they created a written Church.

Love is important not only in heaven, but also on earth, and in which all Christians are to be united. When the Church had become corrupted and succumbed to humanism, the venom of church renewal, after some attempts here and there, emerged powerfully in Martin Luther. In this we see a calling of the German people. Our people were prepared and led by God so that they could renew (reform) the Church. Therefore, next to the Greek Bible and the Vulgate, the Luther Bible has a special place. The German Wolf as a wolf of the earth, and thus a contradiction to the world's world, took over many churches. The Lutheran Church is the special achievement of the German people. This achievement is constitutionally connected with the nature of German will. Reformation is therefore the calling of the Germans in the quest for salvation. Theologically formulated, the Lutheran Church is in the Anglican Confession. This confession therefore has a decisive position and a special dignity. If, as in the church renewal initiated by Martin Luther, there is no metaphysical connection and we attribute salvation-historical significance to it, then it would be merely a temporal event among others, and the Catholic Church would have no right to exist as a church; it would be merely a sect. The Church's role would remain united by the Catholic-European Church. Our presentation is therefore not a matter of speculation or

an attempt to instill a special self-confidence in the Germans, but of nothing more and nothing less than the justification of the Reformation. But if the Reformation has a salvation-historical task to fulfill within history, then it is a particularly German task, because God intended it to arise in Germany. This task is objective. The only question is whether we accept it or reject it.

The Reformation as a whole can be seen as boiling down to three things:
Firstly. from faith, which had been an intrusion into the world, a world order had emerged; heaven and earth had hardened into a savage system in which everything flowed consciously. In the unquenchable pressure of the "exhalation," in the lively, brooding warmth of "unfairness," in the "longing" of the Germans that was not satisfied with any form, in the midst of the unfolding Roman-Western world was the place where the imminent—no longer a temptation, but a force and power—as the Dynamis Theon (10 Cor. 1:24)—could break in and ignite with all its might. The intrinsic belief is a rift across all solid order and security. The German Wolf had—and has?—a receptivity to the metaphysical; for (as Kolbenheyer says of this World):

"The ways of others are not common to you.
Deep within, your best soul still struggles."
"Within you lies the power of the earth—you can atone."

Here the "Impetus moflicus (Kolbenheyer, Paracelsus) is still possible:*

"Bring the house of the stars!
Don't let your wings be caught:
From the firmament's grasp,
Fly your Phoenix, blazing.
Praise, you, in the conflagration of the world,
Storm in God's breath,

Wave still from the pouring of creation,
Land in the boundless land,
Open up and join in!
Your world must resound..."

The catfish sways and gives birth, the ray of heaven breaks in as it does on Rembrandt's great, never-finished etching "The Three Crosses," which was never to be finished and was ruined by its master himself. All this is not faith, but the precondition and readiness of faith.

Secondly, God repeatedly becomes the "judge" of the city, who judges the crimes and wrongdoings of men, and condemns or acquits them. For the peasants, God is not a judge, but a helper. Even the pagan peasants find in the deity their helper, not their judge. The helper can be angry and expel, but he does not keep records or create records

of the various acts of good and good works. The pagan (pagan) attitude that the deity is the helper is consistent with the scriptural attitude that God, if also a God of grace, is also free of grace, who helps man in faith. Mercy and grace find help. This is still inherent in simple paganism. related Baueruvolk Germaniens were able to grasp the scriptural doctrine of grace directly again.

The fatherly nature of the German was also evident, who did not see a "law" in God, but rather a "water." The water is angry when angered, but friendly when obeyed.
For Luther, the giver of the law was always more important than the law.

"In rebus publicis magis curandum eft, ut Bon et prudentes viri praefint, quam ut leges ferantur, impfi unim unterunter optimae leges." (In the world, one must strive more to find good and intelligent men than to make fights, for such men find the best fights. De capt. Bab. W. A. 6, 554.)

The living consciousness of the trough and of being lost, the living apprehension for the grace of water, all this is for the Germans and Luther an essential world, not the God above the Last Judgment, invented by a frivolous imagination.

Thirdly, the German Volk still largely possesses the talent to see the world metaphorically. We see natural things harshly and sharply, as they are without embellishment. But we see

behind them something that is more than all these things, a life from which natural things receive their life. We see the events of this world and, at the same time, the events of the higher world, and we see both directly in one. We do not need magic by which the lesser world is transformed into the higher. We also do not need an interpretation. Which the lesser world is made known to us as a "symbol" or "paleness" of the higher world. God: this poor, tormented, ugly, subservient creature is at the same time a child of God, at home in heaven, Lord of all things, just as the bread and wine of the Lord's Supper are at the same time the body and blood of Christ. This power of identification, which requires no means, neither magical nor volatile, is inherent in the little creatures through natural talent. Every painting by Dürer, Grünwald, and Rembrandt proves this: "He finds his figures realistically," yet in an inexplicable way, they simultaneously find much more than their earthly appearance reveals. Precisely this blessing in being, this "is," becomes decisive for the Shipyard understanding of the three articles of faith.

We have attempted to demonstrate the inner connection between Germanness and the Reformation. It is the hidden blood flow of life that can be felt, but cannot be opened without killing it. One can only lead to the mystery, not into it. The conclusion we have gained from this is clear: the theologian's ignorance is decisive for his theology. Theology is not practiced in a vacuum, but in a living cloud.

Theology is not created in a glass retort, but in the hearts and minds of people who cannot deny their people's nature. The Dentide Lather believes in a different way than the Roman Anguftinus and the Frenchman Jean Gansin (Calvin). And the humanist and pedagogue Zwingli champions Christianity with a different spirit than the peasant Luther. God knows which hearts he is touching.

This brings us to the point where we left off earlier, to begin the thought we just concluded.
The theologians formulate the creeds as an impossible attempt to grasp the eternal in human terms; they formulate it not only humanly, but also according to their natural nature, especially according to their nationality. Nationality becomes determining for the creed.

Now we ask the question again: A creed of all kinds, But is that really true? To take everyone as equal means to take them with indifference. Rationalism and philosophical thought have succeeded in abolishing these beliefs. Don't we also abolish them by "relativizing" them according to human nature?

We do not relativize it. The divine is continually reformulated in human terms during the struggle for truth. The truth is grasped, but only in human form, which the truth cannot grasp. Which truth is genuine, that is, redeeming, is not revealed in morality (morality is also

supported by philosophy), for morality "understands itself"; it points only to the opposition of God. The opposition, in turn, we cannot perceive, for the result is also the devil's work. We can only guess at it and meet it more precisely in faith. Indeed, there is another work and another standard than faith itself. This faith, which forms its object into a confession in a human way, falls into the struggle of the worlds. The struggle of the peoples and their faith is, at its core, a metaphysical struggle for the truth. The believer must fight for his faith and for his faith, for fifthly he betrays it. If he fails in the struggle, his confession becomes void and his church perishes as a false church. It is not the moral effect, but the power of God at work in human strength, which is more than just morality, that decides. So now church stands against church, confession against confession. With this challenge, we have grasped reality, which is continually obscured by the ignorant. Adversity teaches prayer, and struggle teaches confession. It is time to show our colors. That is a damned earthly matter. Above us and behind us, the divine and hellish powers are fighting. Therefore, it is an eternal and divine matter.

We have understood and recognized the denominational churches in their steadfastness and will to fight. The nationalistic state now confronts them with the natural desire for a national church. For it also wants unity. The minds and hearts of all its members into a single, great moral force. The emperors viewed the theological

squabbles with displeasure. How should the state deal with the confessional churches that threaten the unity of the nation? How should the confessional churches meet the state's natural desire for unity? There are four conceivable solutions.

Firstly, It is claimed that the confessions no longer apply. These are outdated forms that can only be viewed historically and that should be consigned to the historical museum. Church without church and without confession. "The churches existed before as communities of faith. The confessions of these churches are actually occasional writings, written on a specific occasion or for religious celebrations, but from the outset as confessions of the church." (Heinrich Forfihoff, Church and Confession. European Rev. July 1933.) This cannot be ignored by the International Church. The Augsburg Confession was admittedly only written down in 1530, but it was already there before then, in Luther's and Melanchthon's writings. in the sermons of the Lutherans, etc.

If it hadn't, there would never have been an independent church; there would never have been a proposal for it at the Diet of Augsburg. Confession is the quintessential statement of living faith. Faith is an empty form, but has a content. If someone's faith is no longer identifiable in their confession, they must make a new confession. If they value the confession of their church, it is not clear why they

remain in their church and do not simply convert to another church for the sake of faith, since the confession is of no interest to them. It will not be possible to treat the confessions as indifferent and outdated, firstly because one will not convince people that their confession is indifferent and outdated, and secondly because one cannot formulate a new confession that convinces people and overcomes the older confessions. It would create a sect alongside the Church: the sect of the confessionalists, or, to use liberal jargon, a league of the non-confessional. But a Church that If confession could not be expressed, it would be a church without foundation. It would be a fanatic church in which ignorance would be elevated to authority.

Secondly, it is a matter of reaching a unified confession and thus a single church through mutual understanding. In this case, an agreement with the Catholic Church is rejected from the outset, since it "is not available for it." This is accepted as quite self-evident. But then one should not speak of a unified Church of the Empire, but rather of a two-church system. The one church of this system, which incorporates the Reformed churches into itself, would "reach an understanding" about their different confessions. Jan takes—this is reminiscent of the radical position in the "ecumenical movement"—what everyone recognizes as the common core and leaves out what they disagree on. The core is binding, the rest is left to private religious discretion. The core confession then represents the

fundamental principle of unity. It is understood that one cannot separate and separate parts from a confession, but rather that every confession is the expression of a closed belief, that it is a metaphysical unity, unfolded only for conscious awareness. The removal of a part here entails a qualitative change in the value of the On the whole. It is essentially a syncretistic spirit that resorts to this solution.

Thirdly, It would also be conceivable that the state, perhaps in agreement with a not insignificant portion of the churches, would "harmonize" the confessions. A minister of the faith would be appointed, who would declare one of the existing confessions as the confession to which the others would have to adhere. Perhaps only the Lutheran Confession would remain. That sounds to the ears of the faithful like a grenade in the sanctuary. But didn't the Emperor intervene in the confessional affairs of the Church through the enforced Council of Nicaea? Johannes von Walter writes in his "History of Christianity" (I, 129 f.): "For one should raise the question of whether the structure of the Church should be based on territorial administrative districts." on church—If the initiative was taken by a state or a government, the answer to this question is likely to be difficult in a more informal sense because the state, from the very beginning, strove for decisive influence in the Church. The basic view that had once come to expression in the imperial era and made the emperors the holders of the office of Pontifex Maximus, transformed in Pontiffin's

consciousness of possessing the Church's sovereign omnipotence. Therefore, he felt entirely authorized to intervene in the Church's doctrinal activities. He not only convened and financed the First General Synod at Nicaea, but also played a decisive role in its leadership. Here, too, by avoiding coercion whenever possible, his sons adopted this view in a more conservative form. Constantine coined the phrase: 'What I will is church law.'"
The still-unconsecrated emperor, Constantine, personally used the famous phrase "bome-oufios" ("in one essence with the water") brought into the Nicene symbol. Opponents of the Zealot belief were simply banished. Is the Nehemiah therefore less true and does it have less authority? Anyone who fundamentally rejects the intervention of "the state" in matters of faith must also reject the Nicene Creed, which arose under state coercion. Confessional equality is therefore not as inconsistent as it appears from today's perspective. I don't want to recommend such a measure, but I would prefer it to denigration of faith.

The only possible way to achieve the unity of the Church, or at least of "neighboring" churches, would be the mission: that people would be led to a confession. This would presuppose that a battle for scriptural truth would flare up again. For only in such a battle, from which a mission would grow, would the overcoming of one confession by other confessions be possible. This would be the intrinsically

appropriate and purest way to bring about church unity, for it would be a battle of faith. But instead of a battle of faith for eternal truth, for centuries we have only seen battles over functional power positions, parity, and the like.

The confessional churches (flame and insufficient) oppose the state's desire for a national church. If the state does not want to take the brutal path of denominational conformity, it must leave the denominations, and thus the church, unchallenged as true communities, unchallenged and wait for a religious struggle between the churches. Otherwise, it can adhere to what the churches still find outside of the denominational communities: organization. It can change and standardize the organizational structure of the churches. It can create a working organization of the churches in which the confessional churches can lead their religious life in a supported manner. It can influence the leadership of the leading bodies. Everything that affects the denominational churches, but does not affect them in their faith and in the principles of their faith. (This only applies to the Reformed churches. To interfere with the organizational structure of the Roman Catholic Church would mean something different, since for them the "external" church means something different than for the former. Even in these considerations, they are usually tacitly excluded.)

Here, a limit to the totality of the state becomes apparent, which is remarkable. We live before the ancient dualism of

the Western world, before the duality of state and church that permeates all of our history. Resolving this tension would be the end of a tremendous transformation. We can consider it earlier, because the great revolutionary energies in Western society are bound precisely by this tension between state and church, rather than a tension between earth and heaven.
We have shown that church and confession are in an intrinsically necessary relationship with one another, just as state and society are. The differences between confessions and churches are determined, firstly, by the corrupted nature of humanity in general, and secondly, by the ideology of the confessors. Which confession is the true one cannot be determined in the struggle for truth.

The behavior of a state, to which the concentration of power belongs and which aims at a national church, can only be one thing with regard to the various confessions: either – cujus regio ejus religio – the compulsory assimilation of all confessions into a recognized confession and thus the creation of a universally unified confessional church, or the separation of confessions and waiting for the victory of one of the confessions in the missionary struggle for truth. The churches oppose the first solution, the state opposes the second. The former is "rape," the latter is "disorder." The aversion to rape and the aversion to disorder have a party-forming effect. And the conflict of faith is being replaced by a political struggle over what the state may or

may not do, what it may or may not demand. We have yet to reach a decision on this. The result of our deliberations is therefore unsatisfactory.

This is because we have not yet reached the final ground for rejection. So far, we have dealt with confessional churches, but not with the Church itself.
We must return to the point where we turned from the Church to the confessional churches. We said there that every single church on earth is a church only insofar as it contains the One Eternal Church, the Una sancta, the Church of Christ. What does "contain" mean? According to the Lutheran view, it means that it not only "represents" it as a "sign," that it not only "represents" it (Karl Barth), but that it embodies it, that as a single church, it simultaneously—in purification—creates the Una fancta, just as the believer is both sinner and saint. The Church of Christ as a whole is—that was the statement with which we began our deliberations—not a remote church, achieved through a universalization of the contents and forms of the real churches, and which only exists "perfunctorily" in the minds of thinkers; this is reality. It is the only economic church from which all earthly, constituted, instituted, and organic churches have originally derived their historical existence and their right to exist is always preserved. To the extent that the churches do not realize the Una sancta, they do not deserve the designation of church, but only the designation of religious community.

This heavenly Church of the divine-human Redeemer, in which the visible and the invisible, the humanly tangible and the humanly inexplicable world belong together, so that the fallen creation is reunited with heaven and man is reconnected with God, a union that takes place in the divine essence, which may, but need not, have emotional and intellectual acts as its effect, but which does not implore these emotional and cognitive functions as its consequences, and over which therefore the human consciousness can have no say, let alone judge, this fundamental, divine, and true Church, the "holy family and common inheritance of pure saints under one head" Christo" of the Large Catechism, if the power of God, to prevent certain statesmen (if they cannot find any adherents) from insulting the confession, is used. Therefore, in order to reach a conclusion, we must ask: How does the nationalistic state, with the historical task it has set itself, relate to this church, which only creates churches? The state can treat it as if it were none of its business, as one of the many things with surplus power. But a state, which is formed and supported by people who "want positive Christianity," will derive its behavior toward the confessional churches from its position toward the Una sancta.

The decisive place where the struggle between church and state is fought, where separation and union are carried out, is morality. The question is: Either: Does salvation have a

redeeming effect in the earthly world such that a new morality distinct from earthly morality, a specific scriptural divinity, arises and is the sign and seal of salvation? Therefore: does the church have a redeeming mission such that it must commit its congregation to a divinity other than the earthly one? Or: Is the consequence of salvation through Christ not a special divinity, but rather, does the redemption on earth have the consequence that believers are able to accept the natural...moral, i.e., the divinity inherent in a natural community at a particular time, to which they would also be obligated without salvation, only that as redeemed people they act morally in a different way, namely because natural morality is required by God, so that in fulfilling the moral commandment they do not only their "damned duty and obligation" but also the "will of God"? To put it another way: Does morality belong metaphorically to the first or the third article of the apostolic creed?

Jeju's requirement for his disciples is divided into two parts: confessing: confessing to him and doing the will of the water in heaven. That is, confession through word and deed. Jesus says in the disciples' teaching (Matthew 10:32): "Whoever confesses me before men, him I will confess before my water. But whoever denies me before men, he I will deny before my water." In the Sermon on the Mount, he says (Matthew 7:21): "Not everyone who calls on me, Lord, Lord, will enter the kingdom of heaven, but those who do the will of my water in heaven." Jesus includes "doing God's

will" not only through confession but also through deeds. This includes (not only, but also) works of love. Doing God's will also means practicing love toward one's neighbor. Isn't that a new, scriptural morality?

Does Jesus demand not only confession, but also a life under the command of a special godliness? What is the Will of God? Natural morality or a supernatural, scriptural morality? Where does the "will of God" lie in relation to human moral action? Is a new morality revealed by the Holy Spirit, which can only be discovered in the Gospel, or does it refer to the morality that we, as God's creatures, have received in our external hearts? In order to receive the correct moral demands, do we first have to read the New Testament, or can we draw our correct actions directly from our hearts? But isn't the heart corrupted by sin? How then could people who don't believe in the scriptures? How can we act in a moral, spiritual way? Then the difference between Christ and the Scriptures would be the same as that between moral man and immoral man. Then the Gospel would be a moral elevation of the Scriptures above the Scriptures. Indeed, the claim to a special scriptural spirituality always amounts to thinking oneself better than others. Any special scriptural divinity, which is inevitably given by this concept, is Phariseeism, that which Jesus himself fought against. In keeping with Phariseeism, Jan tends to undermine the awareness of particular morality by the intellectual yellow-faced accusation: But I'm not better than the others for that reason. That's what Pharisees call

decapitated Pharisees. If Pharisees were only a human being, it would be good. A demon like the Hydra watches over him: instead of the severed head, he'll see. People who, on the one hand, practice better morality than their fellow human beings, but on the other hand, don't consider themselves better than their fellow human beings, are little creatures of moral artifice. They can neither truly rejoice in their deeds nor can they truly regret them. They constantly trade balances, they engage in diplomacy with God. They are people who make one sick. A heartfelt sinner might, after all, have a more pleasing appearance before God than a self-righteous moralist.

Let's put aside the kind of silly reflections that are sometimes perpetrated with morality! Truth, goodness like renaissance simply springs from the heart; one cannot tame it with all sorts of moral philosophy. Morality is a foot and a bitter burning of the heart. But we must answer the question of what it means to "do the will of my people in heaven."

Through Luther's Small and Large Catechisms, we are accustomed to seeing in the Ten Commandments the commandment to which the Christian is committed. The interrelationship between commandment and grace requires that a handbook of scriptural doctrine speak first of commandment, then of grace. But are Luther's Ten Commandments really the commandments contained in the Old Testament?

of commandment, then of grace. But are Luther's Ten Commandments really the commandments contained in the Old Testament?

On The Ten Commandments

Apart from the fact that they had gained a deeper meaning with Luther's clear language, Luther always added "explanations" as essential components: explanations that go beyond what is contained in the ten fundamental commandments, even fundamentally changing them. Where, then, in the Fourth Commandment, is there any reference to the relationship to kings, princes, mayors, etc.? Luther quite unashamedly included the state in the Fourth Commandment by referring to parents: "and lords." In return, he unhesitatingly removed the "ground of Yahweh" from the Fourth Commandment. And what did he do with the prohibition of false testimony in court and perjury! We not only follow in court, but also never: "lie to anyone," "slander," or "tell anyone a bad word." Furthermore, every time Luther asks us about the prohibition, what is actually forbidden?

After the "not" comes the "fondren" (to find), freely added by Luther, and after the "fondren" (to find), things then become completely different. The most revealing point is the change in the third commandment. If we accept the Ten Commandments from Sinai as our moral teaching, we would

allowing itself to be swayed by the commandment of Gina. No one considers it a good sin.) From the second commandment of the Gina commandment, Luther deleted the part directed against images.

In the Lutheran churches, just as in the Roman churches, images of God can be found, which is a contradiction to the prohibition of Gina. Enough of the hints – Luther, just as comprehensively as in the faithful infidelity with God, We used the commandments of the Old Testament as hooks on which to hang the clear morality of our pagan hearts. And we have, in all sincerity, followed a completely different morality than that of Mount Sinai. (It is remarkable that people who live by meticulousness do not want to miss the changes in this case.)

But let us depart from Luther's teaching. Isn't the New Left commanding us to "keep the Law"? "Until heaven and earth pass away, not one jot or tittle of the Law will pass away." And didn't Paul also teach the Law? (Mt. 3:31). Jesus, like Paul, preached "Nomos." The i (and in the Septuagint) is the Greek word for the Hebrew Torah, which actually means "teaching." The Lore is the divine Law, the basis of which is the divine Law, but oral teaching also belongs to it. Jesus and Paul define the "law" as the holy Torah, which contains the legal and moral commandments and prohibitions. If we therefore claim the "law" of the New Testament in the Old Testament not only for the Jews, but also for ourselves, then

we would have to become Jewish scriptures and keep the Torah, down to the first letter (the fifth letter) and every verse (the first letter), as it is written. But our theology abandons the legal and moral writings of the Old Testament for us Gentile scriptures and restricts itself to the "law" of the Old Testament, namely, essentially, the "Ten Commandments." The Ten Commandments of Moses are also binding for us; they contain the entire teachings of God for all peoples.

How does one come to regard the Ten Commandments as the codification of all divine things, while neglecting the rest of the Jewish-Christian tradition? Perhaps the idea that God wrote them on the ten tablets of Moses plays a role? But we don't even know whether the Ten Commandments of Exodus 20:2-17 were actually included in the writing of the ten tablets:

—— (A slightly modified wording can be found, as is well known.)

In any case, there were two formulations in the tradition that did not exactly agree. In Deuteronomy, too, the blessings of God are conveyed orally to the prophet through Moses. The story of the two tablets follows here only later in the third chapter and is interpreted as "the ten cakes that he had brought out of the yener at the time of the assembly on the mountain." (Exodus 34:27) It is rather likely that the

blessings on Moses' tablets represent the (also ten) fulfilling blessings of Psalm 34:12-26 (the so-called second edition of the ancient Jewish law). Goethe was the first to point this out. We cannot know with certainty from the Mofes report what was written on the tablets. It is only recorded that the following Ten Commandments on Mount Sinai were spoken by God to the cloud of Israel. It doesn't stop there: Ten Commandments, but rather (Exodus 20:1) "Then God spoke all these words and said." After the coming of the cloud has been recounted, the Ten Commandments are immediately followed by further prayers concerning the altar, and in the next chapter, Yahweh continues to speak about personal law, property law, etc. The Ten Commandments were therefore simply removed by Christians from the context of the proclamation to the cloud of this divine commandment. Apparently, they were looking for a formulation of the commandments that would not be offensive to non-Christians. But, of course, the approaching ones had to be somewhat purified.
The "Ten Commandments" were cut off from the nationalist, it couldn't be any other way.

As often as the Torah, the Nomos, the Law, is mentioned in the Defiament, as often as the Law is interpreted in detail, as in the Sermon on the Mount, the First Commandments are never mentioned. That Jesus used them is beyond doubt, as can be seen in Matthew 19:18 ff. Jesus answers the young man's question about which commandments he should keep

in the following order (according to Luther's classification): fifth, fourth, seventh, eighth, fourth commandments, and immediately adds a commandment from Leviticus 19:18: "You shall love your powers as yourself." (Jefus has omitted the first line of the sentence: "You shall not follow vindictively or with greed."

"Slowly be kind to your fellow citizens, but follow..."
This shows that Jesus, although he knows the so-called Ten Commandments, does not perceive them as an indestructible whole, but uses them as individual commandments together with other commandments in the name of God. Paul (Rom. 13:9) names the first, fifth, seventh, eighth, and ninth commandments in succession, adding: "and if there be a fifth commandment" (i.e., all the rest), and summarizes everything, like Rabbi Hillel, in the "love of the powers." Nowhere in the New Testament is there an obligation on the part of the disciples and believers to adhere to the "Ten Commandments" as a whole. Even in the Old Testament itself, it was attempted to summarize the entire set of individual commandments in a few general commandments. Rabbi Gimlai cites certain passages in the Talmud that are supposed to provide a summary of the entire commandment in a few words. According to Micah 6:8, God establishes the entire commandment in righteousness, love, and humility before God; according to Ephesians 5:6, in justice and righteousness; according to Habakkuk 2:4, in faith (loyalty). Rabbi Hillel defined "love of

neighbor" as the summary of the entire commandment. The New Testament also contains a simple summary, such a "comprehension" of the entire commandment, in a single sentence. When asked by a scribe what the "greatest commandment in the law" is, Jesus answers (Matthew 22:36): "Love God." He also mentions Hillel's fundamental concept: love of the Lord. The love of God, Greek: agape, is literally called "the great law" (Cntole megale) in Jesus. And he traces the love of God back to Hillel's love of the Lord. The Jewish Christian James, in his letter, calls the Songs of the Powers—again, we have the word agape—the "Royal Law" (Nomos bafilitos). Paul twice summarizes the entire law in the single term "Wgape." He calls it Romans. 13:8 and the love "fulfilling the purpose" (Pléroma nömon) and 1 Tim. 1:5, the "love of a pure heart and a good conscience and of unswerving faith" (agape is here also associated with fathara fardia,
the pure heart, agathe fyvmeidefis, the good spirit):

knowledge, and the priftis hypocrites, the unfettered faith), he calls this love the "fulfillment of the commandment" (Télos tes parangelias) or, as Luther puts it, the "main function of the commandment."

We therefore find in Jesus, James, and Paul that "love" is "the great commandment," the "royal law," the "fulfillment" and "will of the commandment." Throughout the entire New Testament, agape is always spoken of, not of the great, and

hardly of philia (although this is not unknown: 1 Peter 1:22, Hebrews 13:1). Agape is the word for all proper conduct, including the husband's love for his wife (Eph. 5:25 ff.). But Jesus explicitly calls the "great commandment" the "love of God" (agape theon). Agape is evidently the word preferred by Jesus. From this examination, it emerges that in the New Testament, we have to defend the entire Torah under the "Oefes," but that there is something in the Law that is decisive: its fulfillment, its perfection, its greatness, its royalty. This is not the Ten Commandments, but rather the Agape. If we have the love of God, which is also the love of the mighty, then we fulfill the commandment. Therefore, Luther acted out of a profound faith in God when he sought to infuse the love of God into each of the Ten Commandments through his "What is this?" Heavenly love, the love of God, is the commandment itself, and everything else, including the Sermon on the Mount, is merely cassuisticism.

Now we can ask the question: Does "love" as the telos and pleroma of marriage exist only in the Jewish Torah? Isn't it also contained in the "precepts," in the ultimatums, legal and moral regulations, customs, and practices of all other peoples? Isn't love the true binding force in the loyalty of the follower to his master, in the obedience of the leader to his parents, in the discipline of the servant, and in his bond with the leader? Isn't it the binding force in the Germanic type of marriage just as it is in the Jewish one? Indeed, it is

agape that unifies all marriages, which value: Whatever ages and times they belong to, there is that quality which we mean with the little word "fittlich", but which we - under the ban of the liberal and idealistic word "ittih" - would rather describe as divine or as commanded by God.

We can prove from the Epistle to the Mother of God that Paul recognizes the Nomos (the core he finds in love) not only for the Jews, but also for the Gentiles. Let us understand the second chapter of the Epistle to the Romans. We point to the two passages, verses 14, 15, and 26, and connect them together. In the first passage, it is understood that the Gentiles, although they do not have the Torah, act from nature (phoei) according to the law. How can they do that without the Torah? Precisely through their "phoei"—as they say, "maturity," which literally means: from what is present in them and what grows within them. Paul finds the brilliant formulation for this: the Gentiles celebrate “I celebrate the feast* (heautois cijin nomes).
One could not describe the biblical bond of morality more clearly. But where, then, do the Gentiles find the law "in them"? How do they become aware of it, and from where does it influence their actions? What they have to do is not written on a piece of paper like the Torah; it is, says Paul, written "in their hearts" (en tais farbdiais auton). (Remember 1 Tim. 1:5, where true agape comes from a "pure heart.") In their "hearts," the Gentiles reveal

(emdeitngatai) what they have to do. Then it becomes their responsibility. The Gaviation (Sone:
defis, we again recall 1 Tim. 1:5) "encourages" them (iommartyrei). The questions and reflections (logismoi) of the stomach reciprocally appeal to them and excuse them: thus they learn their "law" "from themselves," not from the Buddha. This will be revealed on the final day, when God reveals what is hidden. Here, Paul is undoubtedly thinking of the values of love when he throws the sword; there is absolutely no need, with Adolf Nislicher, to describe what is written in the heart as "the main content of the law, which encompasses the moral good, as in the Reba commandments (Decalogue)." Paul aptly characterized the nomos of the telphers, who had a written commandment.

Ian Fann has a Tomos and acts accordingly, the explicit morphosis (fixed formulation) of the Gentiles and the truth (B. 20). — In the second passage, it is asked whether the Gentile, the circumcised, the lord must "keep the law in the law" (ta Dikaiömata tou nömen). What is the "Dikaiömata" of the law? It is not the external forms, as some would have it. The word, which appears frequently in Paul and in the Epistle to the Hebrews (in which the Dikaiömata are even referred to as "the law of the flesh" (9:10), means that by which the law becomes a law, a binding law. It belongs in line with Pleroma and Telos, it denotes the essence of the scourge. I would like to define it as the "justifiable" of the

scourge. (This would give the passage in the Epistle to the Hebrews a special significance.) That which makes the tomos a nomos and justifies those who keep it is nothing other than agape, which makes all morality binding. If, then, Paul says, a Gentile "truths, observes" (pholaeffei) the deeds of the law, he will be honored before God just like a circumcised person, like a Jew, without having to be circumcised. The Gentile who truly observes the law from maturity (ek phyfeos), "completes" (télei), can therefore even "judge," condemn the one who knows the Torah and is circumcised, but does not observe the deeds of the law.

Therefore, we have no need of the Old Testament for our morality. What is right and wrong we gather from the "sweep" of our "heart." The "divination" of love also resides in it.

But if the law is created by nature, by the powers in our hearts, then it belongs, as creation, among the first articles of faith, just like "words and all things." By following the morality of our hearts, we do "the will of our Father (also the Creator) in heaven." Not a single point of this is abolished in the New Testament, just as little as of the Jewish law. Our salvation, too, finds fulfillment in salvation through Christ and in the grace of God. If only the Divinity from the Christian Revelation. If it is removed and swept into "nature," does the Christian proclamation in its true (literal) form no longer have any meaning for morality? Christ

teaches his "new divine:" He only cultivates a feeling for what is truly divine. But that is not the decisive factor, as the ethicists and philosophers also find. The decisive factor is that Christ connects "doing the will of my Father in heaven" with the phrase "whoever confesses me before men." To confess to Christ means to become aware of one's own spiritual powerlessness, to hope for salvation from Christ and the grace of God. Two things are given here.

Firstly, Our life is stretched between heaven and hell, between salvation and condemnation, between two realms. The small sphere of our everyday existence, with its countless deaths and griefs, is expanded by an invisible realm in which the Creator of life himself deals not only with us, but with the entire fallen creation, of which we are a part. Apart from world history, we live only in the history of salvation. Here we see things not only in their isolation, but in their transcendent context. With this, if I may say so, expansion of horizons into the realm of truth, it becomes possible for old Godelschwengh to answer the pamphleteer, who comes to him with the argument of how, if he were killed in war, he could meet the one who killed him in heaven—how unfortunate that would be for him and for the killer—that he would thank him for the loving bullet that had opened the kingdom of heaven to him. The pamphleteer thought from the world's perspective, old Godelschwengh thought from the realm of truth. The eternal symbol of this transcendent attitude is Jesus on the

Mount of Olives: "Not my will, but yours be done." Faith expresses itself emotionally as a courage that endures in despair, as a strength that magnifies the heart and lifts it above all earthly things.

Secondly, we know at the same time that we are not doing right in all our actions, that with all our efforts we cannot attain the love of God and love of neighbor. Ours is only the effort, not the fulfillment. The effort is only removed, a single iota of our nomos is abolished, but we cannot completely fulfill the nomos. Without us, it remains eternally unfulfilled. The grace of God must fulfill what we leave empty. The what of the Sepheps, what we have to do, is not given in the Gospel, but in creation. The heathen knows it, the Jew knows it, the Christian knows no different. But the heathen, and probably also the Jew, can each fulfill his law. One perhaps with more fear than the other, but fundamentally they can do what they want and thereby gain the favor of the deity. He who does not differ in his morality from the non-Christian Scriptures knows that he cannot fulfill this morality from within himself, that it is a delusion to believe that fulfillment is formed by God, and that we can therefore not do what we are obliged to do by the will in our hearts, but only by trusting in God's gift. But God makes a distinction between the natural conscientiousness of the Gentiles and the irresponsible conscientiousness of the Jews, for conscientiousness belongs to Phocis.

Therefore, morality differs between nations and states, and the origin of their biological and historical character, and between teachers and classes. morality demands this from one, that from another; only from equals does it demand the same. This shows that morality is a matter of the will and the state, and that proper education is assigned to the state. It is none of the state's business whether its citizens are literate or pagan, but it does matter whether they find good, brave, and orderly citizens. If the state's citizens are Christians, they ensure that Christianity is nurtured and promoted among the state's citizens through state resources. However, they do this not out of their statehood, but out of their Christian faith. Out of their statehood, they only care for the proper functioning of their state.

The Una sancta is therefore not affected in its dignity and not insulted if the state itself exercises everything that belongs to earthly order and to divinity as the inner guiding force of earthly order. The state has the right to assume full responsibility for the spiritual education of the people. Therefore, it also has the right to watch over the church, so that an unsuitable divinity is not taught in it, which in its effects is politically directed against the state and its power (pacifism, morality of equality, freedom of thought, etc.). If a church incorporates its earthly rites and a fundamental principle established by the state into its confession, the state must ban those parts of the confession that do not belong to the una phantastic, i.e., in the transcendent sense,

"inorganic," because they constitute infringements into its sphere.

But the Church is entitled to everything that the confession of Jesus indicates in word and deed. In other words: that "the Gospel is preached purely and the holy sacraments are administered according to the Gospel." (Augsburg Confession, Judgment 7.) For this, it is necessary that the Church insists on the establishment in all schools, including universities, of teachers who teach the Gospel purely and correctly. "Religious instruction," as the study of the Scriptures, belongs in the care and protection of the Church. In action: that the community does what the good of its people and state demands, that the birth of God is true to the name written in the hearts of men and that its innermost obligation and justification is the love of God, that the works of good are done with trust in God's grace, who forgives the wrong and perfects the inadequate, but rather, has been made perfect through his earthly death in the human life of his Son.

Church and State

There is indeed a "conflict" between church and state. A conflict only arises when one of the two powers encroaches on the other's sphere. Examples: When the state employs theologians and religious teachers who do not teach the Gospel purely. When the state prohibits prayer. When the state prevents the garments from being distributed wherever they are requested. When the rich make political party powers. When the Church encourages defiant moral trends. When the Church wants to determine its legal ordinances alone, without the state.

The natural community of the Una sancta follows the natural people, to whom it is assigned by God through creation and physics for worship and service, with the same zeal as the Apostle Paul (No. 9:3) loves the people: "I have desired to be cursed (anathema einai: accursed) for my brothers, my friends (literally: relatives by blood) according to the flesh." From the Una sancta, we have distinguished between the Church and the totalitarian state. Everything that concerns law and everything that concerns divinity belongs to the totalitarian state. Everything that concerns the Kingdom of Heaven belongs to the Church.

Reason: The order and conduct of the Church are subject to the state. What must be granted to the Church is that its

members can gather together in a harmonious manner in New Christian communities, that the Gospel is rightly preached to them, and that the sacraments are properly administered. [How this happens, in what sense, and under what law, is already a matter of earthly concern. If the state assigns the Church the administration of its assets, it does so for excellent reasons. The Church cannot demand anything in these matters. If she had the right to demand something, she would also have to have the power, or at least the right to power, to enforce such a demand. This means that she would have to have power of a state nature. But Peter must put his sword back in its sheath and allow the eternal scoundrel to do their evil will. Jesus expressly renounced the legion of angels, with which he could have increased the state's injustice (Matthew 26:53). Jesus' servants may not fight to protect him from the Jews (Nob. 18:36). The Church must exist without the legions of power and without soldiers and police: "it must be so"; "bontos dei ae: néfthai." The ignorance of the world is the evangelical

State of the Church. The Roman state of the Church was different. We showed that every state had a religious effect. This is evident not only in the confession, but also in the areas of the Church. The Romans could have been content with building a fully organized, but defenseless, community, but as the cloud of power that claimed to rule the entire world, they erected a rite of passage. The Empire Romanum perished; it was revived as the Ecclesia Romana.

The Pope took the place of Caesar. He organized the Church imperially and was the leader of the Church. If one enters St. Peter's Basilica in Rome, one notices not only the power, but everywhere the glorification of the papacy. The Temple of Jupiter Capitolinus has its renewal in St. Peter's Basilica. found, it has also become the crypt of this church.

So it belongs to the Roman Catholic Church that it has a territory and gold (if only symbolized in the Vatican's Swiss) and diplomats and the right of a (albeit neutralized) state among other states. The immortal Roman spirit, by its very nature, had to imperialize the Church. Christianity overcame Rome, but Rome made itself subservient to Christianity. The Italian territory was divided into many different powers after the migration of peoples and remained powerless, but the Church increasingly attracted the political talents of the people and in a new way became a major power among the world's powers. If, under Mussolini, the political forces of the Roman people increasingly draw over the Italian state, a Mediterranean empire will again emerge from it; but these forces will simultaneously be withdrawn from the Papal Church, for in the service of that state they will have a no less potent sphere of influence than they have had so far in the service of the Church. The power of the Italian state and the power of the papacy are in a biological reciprocity. As soon as the Lutheran Church assumes something of a state, it follows the path of the Roman Church. The Lutheran Church, by its very

nature, can exercise various state functions. Their yellow card administration is also subordinate to the state, and the state The forms of this administration were determined. When the violet wreath flag was created as a church flag, they deviated from Luther's path. The state has a flag, the church has its flag, just as little as it has legions. The church flag was intended as a demarcation against the state. But it was a combative demarcation against a state hostile to the church, which reduced the church to a "religious community," but only a consecrating demarcation. A color was adopted so as not to have to confess its faith; violet became the protective color of the church, which wanted to be a power alongside the state, but not to fight against it. Since the Church was nothing but a "religious community" from 1919 to 1933, the Church flag was merely a union flag and tolerated as such. For the Weimar Republic, the violet cross fluttered: It traveled along with the flag of the Euterpe Prisoners' Association, the guild flag of the Forced Guild of the Watchmakers, and the pennant of the Frohsinn Wandering Group. After the state has restored the Church to its proper dignity, the Church will raise the flags of the state to which the Church people belong. The Church, which would refuse to give the Holy Sepulchre the honor due to it, would claim to be exalted by the State and would itself be a State of the Roman Church.

Second: The morality that the Church teaches is different from that which grows in the hearts of the people to whom the Church brings the Gospel, for morality belongs to the "Jetomos" of the people. To the fomomos of a people belong all spiritual manifestations (including the decision whether to practice internalized or transcended worship, ceremonially or pomp, etc.), all moral inconsistencies, all moral customs (including certain greetings and basic forms such as shaking hands, uncovering the head, etc.), all moral law, insofar as these things are of fundamental origin. They are connected with the world and therefore with the tribal and homeland gods of the world. metaphysically based. This is the case when one no longer knows anything about the physical origin, when the cloud has been "enlightened." For the afflicted mind, blood is a purely medical matter of a psychological and chemical nature, consisting of white and red blood cells with certain properties. Nevertheless, blood is still perceived as a "very wonderful juice" (Fantasia's pact with Mephistopheles); it is the bearer of "life." Wine is, for the Enlightenment thinker, merely alcohol. For the metaphysical mind, however, wine is an intoxicant of divine origin, a solar elixir that is also rejected in Christianity (the Lord's Supper).

In the capitalist age, bread is nothing but an agricultural and industrial product, but for the common sense, bread is something sacred. Whoever plays with bread and spoils it offends the deity. (When we children threw breadcrumbs at

us, our parents would say: "The angels in heaven weep over this.") For the enlightened, it is still a chemical connection. For the popular mind, it is the abode of metaphysical powers, both destructive and healing. Therefore, water can have baptizing and consecrating power. From the body of the believer, "rivers of living water will flow" (Sebastian 7:38). The corruption of pure, fresh, flowing water by the stream that springs from the industrial pipes is, to our minds, somewhat disturbing.

(Wilhelm Raabe, Pfifter's Mill.) Water, bread, blood, and wine have a special appeal to our souls because they are originally sacred, and because in the subterranean consciousness, the sacred, even with an enlightened understanding, always arouses a "disgrace" (as "a part of humanity," Fant II, 1). The displacement of the originally sacred is the displacement of the human being. Every cruel deed against humanity, every crime (even the destruction of trees), everything unworthy arouses deep, human displeasure. Paul explicitly states that we know the Nomos through the Phenomena, through nature; we do not need the "morphosis" in the Torah like the Jews. If one were to impose a Jewish attitude and a Jewish awe on our filial nature, without a shudder at doing injustice, for religious reasons, one would tear us away from our fathers and corrupt us to the core. One would destroy morality out of a sense of filial awe.

a matter of intellectual considerations. Since, as Paul insists, we have our God in our heart, our hearts would be ripped out of our chests; we would only live for a fifth time. (Here, the phrase "fifth God" has a deep, profound meaning.) Thus, morality, with its evolving fibers, belongs in the metaphorical depths of morality and thus under the protection of the state. The aerial roots of Jewishness cannot grasp the earthly roots of true morality. The word "Gittlidfeit" is related to "Gitt." Linguistically, the word "Gitt" is exactly the same as the Greek word "ethos," the Latin word "uetus" (from the ancient root "jwe" - fic) and means "habitual." Ethos means the originally habitual dwelling place, for cattle, both pasture and stable.

The ethos of the sun is the point of heaven from which it is kindled. The ethos of man is his "coming," that in which he himself exists. A Christianity that would destroy the nature and morality of a sun would be anti-scriptural, for Christ did not come to "dissolve" the nomos, but to "fulfill" it (Matthew 5:17). Jesus demands that we no longer love father and mother as much as we love him (Matthew 10:37). He commands us to do so, as we may, under certain circumstances, "love our brothers or sisters or water or mother." (also cloud and homeland) "forsake" for the sake of its name (Matthew 19:29), but not so that we destroy and break it. Whoever wants to destroy our morality and impose another morality on us, contrary to the Apothecary of Pan, is turning against the Creator.

If law and divine right are attributed to the Church, then everything belonging to the third article of the Creed is attributed to the Church. The Church is characterized by three things: the Holy Spirit, the holy universal Church, and the communion of saints. It is called a threefold holiness. That which makes the Church the Church is the "O holy Spirit," the pneuma. The clear word "spirit" is multifaceted and indefinite. The pneuma, the hand, breath, is God and at the same time distinct from God. Just as the Son is God and at the same time born a man, so is the Holy Spirit God and at the same time his birth from God, and was both of water and of flesh (efporeudmenon ef tou patrös - qui er patre filioque procedit). Through him, God himself conceived in human form: "conceived by the Holy Spirit." He is the one who gives life (zoopoion). He "speaks to the prophets." At Pentecost, the priests became prophets and proclaimers through him. The holy, life-creating breath of God creates the Church. Furthermore, the Church is, by its very nature, a church assembly (Ekklesia). It therefore includes a collective majority of holy people. "It is a collection or collection of scriptures and holy books, that is, a written holy house or church. However, this word church is particularly vague with us and does not convey the meaning or idea that one must take from the article...

And now holy written church means so much as Gin, the scriptures and holy are..And if the following words had been used in the founding faith:

"I believe that [there is a Christian holy word], then all misery could easily be avoided, which has intervened under the blind, infinite word (church), for the word, Christian, truly bold, benevolent and powerful, brings with it both understanding and judgment, what is church or not church." (Luther, Won den Rongiliis und Kirchen. 1539. TS. U. 50, 624/5.) Finally, however, the church is not just an assembly, a crowd, a cloud, but a "congregation of the saints," a communion. In it, it is not just a wolf, but a community of the whole. What community means, Luther says in the "Sermon on the Most Reverend Garb of the Holy True Body of Christ and on the Brotherhoods" (1519, W. U. 2, ©, 743): "Christ with all the saints is one spiritual body, just as a community is a common body, a common citizen, of the other, and of the other's people. ... This community consists in the fact that all the common goods, of Christ and his saints, are shared and shared. . . . As in one community, common to one citizen. host /of the same place / name / honor / freedom / trade / customs / fitter / help / assistance / help and the same. Repulse / all danger / fire/ (fire) / weapons, enemies / death / fighting / taxes and the likewise... whoever harms one citizen harms the other, harms the other, and all citizens. For one good, one does good and good to all others."

God's living hand, a gathering of many people with diverse gifts, and the unity of the many in a community,
That is the Church. That this can be achieved on earth is the "right" of the Church, which it must assert against the state. But now the question arises: Who asserts this right of the Church, and how?

Who has, and in what way, the unity of the Church in this world? The Roman Catholic Church has an immediate answer to this: the Pope. He is both the supreme lord and the highest teacher of the church, the head of both church government and doctrine. In the Catholic Church, there was an indirect, self-governing authority as long as Luther lived. After his death, he distributed and lost authority, partly over church government, partly over theology. In matters of faith, theological faculties were consulted. Princes with theological interests also took over authority. The unchurch in the Lutheran Church had a definite place.

Sociologically speaking, the Incherian Church consists firstly of the parishioners (the ordained pastors), secondly of theologians (mostly appointed by the state in the theological faculties of universities), and fourthly of the church government (which now consists at the head of the Reich Bishop, the Federal Ministry, and the National Synod; formerly it was divided into many parts and had a [open] subordination in the German Evangelical Church Federation).

If one now wants to know: What is the opinion of "the Church" in matters of faith? How does "the Church" relate to the state in terms of confession? How does "the Church" relate to the economy in terms of confession? How does the Church relate to technology in terms of confession? – what should one answer? In questions of speech and church law, the church government is the undisputed authority.

When it comes to questions of the doctrine of the faith and the confessional, the church government has its own authority, while each of the united denominations assumes its own special authority. Here, it is not the government that is being asked for an answer, but the essence of the church.

If the Lutheran Church is asked what it teaches that is valid and binding about the state, about the economy, about technology, about the family, perhaps even about literature, etc., depending on the course of history that brings about a crisis in the world, then who is asked? The church government? The theologians? The religious leaders? The entire congregation? One can find answers to each of these questions, both Xa and Mn. The Church has a legal and administrative body on earth, but it has no authority on earth that embodies, as it were, the authority of the faith. What is clearly missing here is an authority that grants authority to scriptural teaching. What is missing, as I call it for lack of a better term, is the "objective authority."

We know what faith objectively is once we have it, but we have its objective authority that objectively upholds the faith and interprets it according to the practical need and necessity. Therefore, the Lutheran Church is immediately placed in doubt by these questions. The consequence of this situation is that Jews are forming private authorities and serving as objective religious substantives. Since the Church had found its relationship with the state under the Weimar Republic, and since the lack of a formal regulation of the relationship between the Church and the state became increasingly noticeable under the authoritarian rule of Papen and Oechsler, a private circle of Altona pastors sought to gain a position on the state that contradicted the religious confession. This private work, my dear readers, could be authorized by two things: first, by the ceremonial unveiling in Altona's main church on January 11, 1933, and second, by private and official approval of the outcome of their deliberations. They called their statements not only "a word from Altona pastors in the distress and confusion of public life," but also "a word and confession."

Altona Pastors..." This meant that a confessional character for these people was required from the outset. However, a contribution to the dissemination could not become a church confession per se, even if it was developed theologically and conceived with piety.
It remains a private work. Who could "receive" a confession in a way that would be binding for the church? There is a

fine law here. The sole authority of the Church is the Pneuma hagion, the Holy Spirit. Through him Jesus Christ, and from him the prophets and apostles derive their authority. The authority, i.e., the full power of Christ, was "invented" through the Spirit from which he was conceived and received, because he "preached powerfully and not like the Scriptures" (Matthew 7:20). "Powerful" in the Aramaic text means: like one who has exorcism. The power is an inner power of a spiritual (not spiritual) nature, which emanates directly from the proclamation. It is the pure horde of authority. The power, might, abundance, authority, and comprehension for supra-individual reasons authorizes a confession, for it comes from the Holy Spirit. But what authorizes a confession?

A declaration is not merely celebrated through a ceremony and declarations of consent. The Domelogia does not consist in a subsequent gathering of consents. The orthodox validity of a true declaration has, in addition to the internal condition of true theology, two essential conditions related to the meaning of the declaration: first, that the declaration be formulated and adopted by a body that has fundamental significance, and second, that it arises from an essential part of the Church. That is, a genuine confession requires an oratory ecclesia and a kairos,
A specific time in which the mortal forces the new element of the confession forward with inner power. Therefore, Luther felt right when he avoided the introduction of a

confessional authority, when he left questions of faith and confession without earthly authority and considered only the supernatural authority of the Spirit and the heavenly head of the Church, Christ. ran. On this day, God left the Church open to heaven, which humankind could not control. Man should not do for God what God himself must do for him. Luther assured him that God, if necessary, would find that the people would intervene in the Church's power and force a central, necessary solution. For legal order and religious discipline, both within and outside the Church, the Church government is there with all the authority of the government. It derives its authority, precisely because it is of a regimental nature, not from the Church, but from the State; and only when it is not controlled by the State. For all power comes from the State, and all divine power is determined by the Philosophy, the royal nature. For the confession of faith and its development, however, a purely public authority is necessary: a synod of central judgment, which, in actual fact called by the government, temporarily determines the "objective law" and effectively interprets the confession for the critical questions (or, as one often puts it in liberal progressive ideology, "further develops it").

Only what is already contained in the confession can be interpreted, and it is the fundamental principle of the authoritative assembly that the interpretation is based precisely on the valid and applicable confession. The

consistency of the dissolution is the inner authority of new "confessions." A new confession that violates the old one is human arbitrary. It must flow from the old.
For precisely because it flows consistently from the established tenets, its validity is intrinsically secured. Every new confession lives from the validity of the old confession, and thus every confession flows from the apocalyptic creed and ultimately from the missionary command of Jesus Christ (Matthew 28:19) as the ultimate authority.

The total, active state and the scriptural church, which exist in the Roman Catholic Church as well as the various intherifs and Reformed Confessional Churches and the United Regional Churches, which organizationally unite various confessions, have assumed earthly form (assuming one takes the claim to truth, not the truth itself, as the standard for what constitutes a church), must clash, for both are powers. The state is a philanthropic-metaphysical power; the church is a liberal-moral power. The state is a moral power and, as such, demands the lives of its members. The church is a religious power and offers its members eternal salvation. They are far from being separated. But the state demands that its citizens make a devout devotion to the state. At the same time, the Church teaches that faith is not just a word, but also a commitment to action. The same citizens—for what? Against or for the state? We have found that the divinity to which the Church is free to educate, that of the people and the state, clearly

aims at the commandment of that love which is at once love of God and the powers. Be that as it may, the Church does indeed have an educational power. Besides, it has its ancient, biblical rights, its venerable, legal mandate. This, too, is a moral imperative, for every mandate fails to assert itself. It is therefore necessary that the state find a position toward the Church. It is equally necessary that the Church, in a time when everything is politicized—including poetry and art—attain a position toward the state. This double necessity led to the church dispute, which began in the negotiations between the Reich Chancellor's plenipotentiary for the affairs of the Protestant Churches, the military district pastor Ludwig Müller, and the representatives of the Protestant churches, Or. Kapler, Regional Bishop Müllers, and Dr. Hefle, and found its staunch conclusion in the Constitution of the German Evangelical Church of July 14, 1933. The climax and decisive turning point was the intervention of the Prussian Minister for Science, Arts, and Public Education, Bernhard Ruft, when he appointed the Ministerial Director Yager as Commissioner for the Prussian regional finances and delivered a major speech in the face of the reluctant Prussian general directors.

This blow resulted in after everything had been resolved, a changed situation was created. The letter from the Reich President to the Reich Chancellor and the order from the Reich Chancellor to the Reich Minister Dr. Frid initiated new negotiations based on the new value relationships. The

state commissioners pushed the work forward. The result was the new church constitution.

The Church dispute had three causes:

1. In the Weimar Republic, the Church had been transformed by the state into a "religious community." It had accepted this denial of its essence and dignity, had renounced a fundamental position against the liberal state, and was content with a poorly regulated, practical cooperation. With Prussia, the state of the Weimar Coalition, it joined the Catholic Church on the path of the Catholic People's Party. Center), a concordat was signed. It also permitted the formation of an evangelical political party (Christian People's Service). It admitted pastors who, as Social Democrats, adhered to the materialistic view of history and the doctrine of the gap struggle, and who taught a partisan morality. Unfortunately, they did not find the courage to establish a doctrinal demarcation, which would have provoked a great riot, an anti-liberal 'Kulturkampf'. Liberal restrictions were imposed in all directions. Thus, the Church was in a state of stagnation. In this situation, the state confronted it. While the state, gripped by the nationalist movement, developed an enormous unifying force, the Church, as it had always done, sought November 1918, it was accustomed to keeping away all state interventions that were merely a

nuisance. Just don't get caught up in them! The senior church councilors and general superintendents opened their legal umbrellas to bring the avalanche to a halt in front of the mossy churchyard wall. To morally justify its stance, the church had to actually give the state the right to intervene in its order. But a Lutheran church has no right to do so. Therefore, they worked with "concerns" and "dangers" and emphasized the "value" of "freedom."

The church still lived in the village position of dealing with a fundamentally liberal constitutional state. Therefore, the advocates of the totalitarian and active state and the representatives of the Protestant religious communities spoke to each other in different languages. Had the representatives of the churches had a hint of Protestant fervor in their hearts, they would not have pursued their diplomacy like anxious Melanchthonians.

2. The church representatives had a certain mistrust of the totalitarian and destructive nature of the new state. They believed the church had to protect itself from its frighteningly swift, all-encroaching power. Liberal education, public freedom, and tolerance had provided a favorable atmosphere for the church in the Weimar

Republic: in this serenity, discretion, and neutrality, the church could assert itself dissemination-wise. What could not be achieved with faith could be achieved with science, cultural significance, social consciousness, etc. They did not want to lose this atmospheric protection. One sensed in this intolerance not a kindred spirit, but a hostile one. The more the state intervened, the more the church felt attacked. It was not the helping hand of the community that was offered, but the sympathetic hand of a benefactor. The emphasis on locality doesn't change this. Therefore, the negotiations on the Church's behalf took on a hidden, taciturn, and judgmental quality. People looked for the state's weaknesses and tried to settle matters with agility. In this moral atmosphere, the misunderstandings that were initially unavoidable due to the different languages were not eliminated, but rather exacerbated.

3. Since no friendliness was suspected in the state, but only a lust for power, the intention was to defraud the state by conducting the Imperial Bishop election by surprise and taking over the presidency. The Imperial Bishop could only be nominated for election once, but it acted as if he had been elected. He ran for Imperial Bishop—perhaps the state would allow it. It would have

been self-evident that the Church would join forces with the state.about the person appointed as the Reich Bishop. This would have been quite simply necessary, as a consequence of the existing Prussian Convention. The fact that the appointed imperial bishop accepted the "election" without first making peace with the state, and that he accepted it without, but rather against, the state through a divine intervention, was the immediate cause of the rebellion. Here, a "divine blessing" was used as a defense against state interference. Thus, the Church had embarked on an impossible path. The "freedom" of the Church, which consists in its head not being appointed by the state, must have brought anti-state elements into the Church. The Church had not yet won the "enlightened" polio-democratic and communal weapons. It would have been considered a church detached from the state—the beginning of which was made by von der Leyen. Bishop Bodelfwingh's service in the Berlin Workers' Guard—now putting on their weapons—would not encourage them to take up arms against Christianity, but rather would use them as a designated staging ground for hostility to the state. This misstep was a consequence of the atmosphere of ecclesiastical mistrust. What did the state want from the church? One must distinguish between two things: First, what the leader of the state, Hitler, wanted from the church in connection with the new state constitution and his plans

for popular education. Second, what the nationalist movement of the German Christians, which had emerged within the church, wanted.

What Hitler demanded was purely in keeping with the constitution of his state. First, in connection with his efforts to centralize, simplify, and oversee the state apparatus, he wanted a central evangelical leadership so that the empire, after the state fiefdoms of the old style no longer existed, would not have to deal with a loosely organized number of individual churches, but could handle all church matters in one place. A reasonable demand, which was a necessary function of the state constitution. Second, he wanted guarantees for the proper successing of virtue. It would be intolerable that, alongside the state youth, a differently educated church youth would emerge. There was nothing to object to these two demands, and nothing was interjected. According to Luther, the state could have overhauled the entire church constitution from the beginning, without regard for the wishes of the church. However, it chose the path of negotiation. Hitler, as a Catholic, did not intervene himself, but brought in a local pastor as an intermediary. Luther explained in his "Gend{treiben an die Chrschriften in Livonia" (Gend{drifting into the Writings in Livonia)" of 1525

(XS. A. 18, 419): "... although the external oaths can be found and reckoned according to faith, with a good certainty in all places, at all costs, and all persons should be changed, you are nevertheless not free to act according to love, but are obliged to pay attention to what is acceptable and beneficial to the poor people."

The demand to "account for love" has also been followed in this case by the state, which has the authority to change the external form of the church. The angry thunderstorm to the Austrian Ministry of Religious Affairs, which put an end to the wrangling and tugging, was the most real written act of love in the entire church dispute. Now, however, there were, in addition to the demands of the state, changes in the German Churches. Since the German Churches were national financial institutions, it was thought that the state would implement their demands with state resources, or that the German Churches would meet them with state resources. But the demands of the German Churches were not demands from the state, but from within the church. Therefore, as the state occasionally emphasized, they were to be dealt with purely internally. Moreover, the program of the German Churches was still in the process of being developed; the first version of the guidelines was being replaced by a second. There was no need to lose the nerve.

If we summarize the controversial issues that troubled the Church, and perhaps even more so theology, into a few

main points, they were, first, the relationship of the Church to the Volk, second, the relationship of the Church to the idea of State and the cloud, and third, the relationship of the Church to the question of money.

Firstly, a new theology, which freed the liberal work on theological concepts and which again taught to think with the conceptual clarity befitting theologians, isolated the Scriptural in the strictest sense by separating everything "cultural" (culture: Christianity) and purely historical. But with regard to the second article of faith, it was not considered essential—at least: some famous theologians believed so—that the second article was connected to the first and third articles by irrevocable "hyphens." The first article speaks of the Creator, the third of the communion of saints, by which is meant a "holy Christian will," as Lather says. The Creator, however, is the merciful Water, who not only created creation as the primum movens (first moving primordial being) and now waits far, far away with the sword of judgment until the great slaughter of the Last Day can begin, but rather he is the one who "still sustains" the world. Truly, God takes a keen interest in whether each individual soldier is a good servant of another or a bastard. God takes a keen interest in whether the shoemaker Schulze encourages his child to learn the Little Catechism or whether he "enlightens" it.

God takes a lively interest in whether the mother is treating her infant well or prefers to dance. Without him, not even a single baby would fall from the ground. God cares for us in creative mercy: I am everything. He takes it even more seriously than a Prussian king. We don't breathe a single breath without him. The eternal omnipresence of God is just as real as grace and redemption. The communion of saints is a communion on earth and consists in fulfilling the communal duties that are given to us by virtue of creation and the fall of sin. He who withdraws from the natural community does not find the communion of the saints, but he who in the natural community finds the commandments of his Creator, whose Impossible water is fulfilled. The man who has fallen among robbers is certainly the Christian's closest neighbor. But even the emperor is certainly the Christian's power. One must not only help the helpless, one must also exercise his office well, help the emperor, who would otherwise be helpless, and give him what is due to him. It is not the object of the action that is religiously essential, but rather the faith in which one does it. A winter mission or a religious institution is, as such, no better before God than a district court. Now, every Lutheran theologian will agree with me on this. But I am not concerned with consent, but rather with the cordial coexistence in the natural community of the people.

We know that a national community is not a church. Family is also not a church. The family, of course, is defined as

God's will by the First Commandment. The cloud is explicitly designated as God's will by one of the Ten Commandments. For the Ten Commandments were given to the Jewish cloud, which alone was sanctified as a wolf by the very fact that the commandments were revealed to it by Yahweh in lightning and thunder. But the wolf belongs to the German Ten Commandments, just as the family does, because the Germans were not in favor. You shall not break it—you shall not betray your wolf. We do not want to allow the Ten Commandments to become a sin, but rather include this necessary commandment: Treason is just as bad as adultery.

We explained that the people and the peoples are of particular concern to God when we spoke of how God assigns salvation-historical tasks to peoples, not just to individuals. The entire Old Testament is a testimony to the importance of the power of the people and the peoples for faith. In particular, one reads the following chapter of the Book of Joshua: How Joseph, as the head of the household, confessed to Yahweh for his entire household, and how he made the Volk's Covenant with God at the meeting, even though the cloud "is not able to serve Yahweh well" (Ger. 19. The "although" is actually "no," as one might note), how he erected a stone under an oak tree as a sign of his own destiny—all of this could also be found in the line.

Burger Heath or near Tinnum on the island of Sylt. Joshua is the only German in the entire Old Testament; he had strayed among the friars. Moses, who had to deal with his old Jews and who had a taste for German reliability, chose him as his servant. The Jews always preferred grumbling to serving, but Joshua faithfully performed his duties. The wolf appears before God just as the individual does. Not only the individual, but also the people as a whole, can pray.

It is also good that the individual prays for his own world. Just as he prays not only for himself, but also for his wife, children, and family, so also for his wolf as the "most tangible community" (Kolbenheyer). The wolves, which in the heart and in the skin of the mouth, which becomes a true community and as such is experienced beyond all reason, pray to God as a "we." In contrast to the "we" of prayer and the individual's intercession for the whole world—this prayer is just as true as prayer for myself and my own well-being, for which to pray is "egoism," but rather nationality—the wolves have a meaning for the Church, i.e., community. The wolves' prayer and intercession for the wolves have their plague in the Church, which their theology can dispute. Secondly, this applies equally to the state, which gives birth to the cloud. Indeed, the state cannot pray, but only the men of the state can. However, we may pray for the state, for according to the first article, as Luther interprets it, it belongs to the vow: "- . . . Protected against all danger and guarded and preserved from all

evil." Luther also includes the state among the "daily bread": "pious and separate rulers, good government." In Luther's interpretation, the state comes immediately after the family (good, pious family, pious children, pious people). (It is important that "peace" does not follow "good government," but rather is interspersed between "good weather" and "health." This was certainly well understood by Luther.)

Now this will hardly be disputed, but it is disputed whether the The church may "consecrate" flags. The Lutheran Church calls itself "consecration." Consecration means: to sanctify. Consecration has a dual meaning: either to declare taboo (untouchable) or to make fruitful. A "consecrated" church is declared taboo. When the Ecclesiastical priest sprinkles the set table, beds, etc., with "holy water" in the crowd of believers, he conjures up fruitfulness. Since Lutheranism is neither magical nor rationalistic, it rejects magic. It does not "consecrate" churches or even imagine anything magical. One should make this old pagan custom—and I am not against pagan customs that are recorded in writing—into a fine, modern "eierlichfeit." However, at a new year, one should make a rite of passage for those who follow it: that brave men should be righteous warriors, help their comrades in all things, not harm defenseless clouds, flee bravely to the front, trusting in God, and, if they fall, enter the kingdom of heaven. Magic is pagan, but prayer is Christian. And so all historical

remembrances in the churches are also borne by prayer: by thanks and prayer.

Thirdly, and finally, let us consider the inevitable Jews in Germany: If Jews convert to Christianity, will they then find our brothers? Then our Christians will find our brothers, but not our Germans our brothers. Just as little as the holy Christian Church on earth abolishes gender differences and makes men into women and women into men, so little will it abolish racial differences and make Indians into Germans and Germans into Jews. As long as people walk in human flesh and in human spirit, some walk through the world as Germans, others as Jews, and so on. Baptism doesn't change that at all. The problem of Jewish baptism is preceded by Heinrich Heine. On June 28, 1825, Harry Heine—indeed, in the holy city he had dedicated to it—became a Protestant under the name Christian (!) Johann Heinrich Heine, after which he had abdicated the filial piety of his virtue:

Almost two years before the baptism, he had written to Moser (27th of June 1823): ***"From my way of thinking, you can probably deduce that baptism is an indifferent act to me, that I do not consider it symbolically important, and that, in the circumstances and in the way it was performed for me, it had no significance for others either. For me, it perhaps had the significance that I was part of the baptism of the Redeemer of***

my unkind fellow tribesmen. But nevertheless, I consider it beneath my dignity and a disgrace to my honor if I were to accept a position in Prussia. Dear Prussia, I really don't know how to help myself in my dire situation. I'll just become a Christian out of anger and hang on."

He nevertheless became a writer for social reasons. For Heine, Protestantism was "a liberal religion" and "the starting point of the German revolution." As the "scripture" that he was, he immediately began in the North Sea songs: "And I recognize you, proud Yuno! . . . and your lily-like arms are powerless, and never again will your power touch the divinely impregnated virgin and the miraculous son of God."

Consider the mockery in the words "fertilized virgin" and "miraculous"—one would almost say: Rabbi. But the same tone applies to Judaism: "Hallelujah! How sweetly the palms of Bethel wave around me! . . . My immortal soul also staggers, and I stagger with it," fairytale in the town wine cellar. According to Heinrich Heine, Jewish baptisms are fraught with suspicion that they are performed solely for the sake of advantage and do not even mean as much to the baptized as a Masonic rite. The Heine brothers make their religious brothers.

Who can look into the hearts of the baptized? But let's assume that a Jew has truly become a Christian through

baptism, that he is a devout Christian full of devotion to Christ, how does he then pray in our church? As a man, a stranger, as a Christian, a brother.

May he remain with us in the church as a truly foreign brother. But it is something else, to be a spiritual advisor and a guide. To be a guide, one must defend the hearts. They have been deliberating for centuries, for millennia. Just as little as we recognize the Jewish people, so little do they recognize the future. A false separation is always encountered. But how can one endure, without inner confusion, a Jew offering the garments, the body and blood of the crucified Christ, at the altar? We do not want to abolish Christian brotherhood, but the Jew wants to scandalize our brotherhood. For here one thing comes into consideration that is decisive for the relationship between Judaism and Christianity: Christ was the son of Mary of Jewish descent, although he was the brother of all humankind by God the Father and Holy Spirit.

The Jews have a different relationship to Jesus Christ than we, who are inspired by pagan beliefs. The Jewish Christians have a special closeness to Christ and to the Jews of Christ. He was born of their people, and their people killed him, crying: "His blood be on us and on our children!" (Matthew 27:25). The Christian Jew in a scriptural church has pledged his allegiance to God, but—who among us will find himself accused of "sincerity" at the sight of

him? Therefore, it is not acceptable for German men to practice Jewish conversion. Jewish people know about Christ; the New Testament is entirely accessible to them, and often even fascinating. The Jews know differently and more about it than we do. It is intrusive when we attack them with curses for conversion.

This is not the same as preaching the gospel to foreign peoples. One should entrust the Jewish mission to the Scriptural Jews; they know the reasons for the Jewish faith, where we are only discussing things. Just as there once was a Jewish Christianity and a Gentile Christianity, so it will continue to be: a Jewish-Scriptural Church with Scriptural followers alongside our Gentile Church. This coexistence is more correct than the earthly existence of others. For they find circumcision and do not cease to be circumcised, but we do not. They have the Old Testament as Nemos, we do not. They have the Old Testament as heirs of God's chosen people; we have it only indirectly.

Find Mary and Jesus as fellow tribesmen by blood, find us not, find us the Mother of God and the Son of God. These are divine divisions and boundaries that we may not erase out of "humanity." Is there a Roman Catholic, a Greek Catholic, a German Catholic Church? Why not also a Jewish-Scriptural Church? Where salvation history speaks, humanitarian reasons must remain silent.

So much for the dispute over people, state, and race in light of church practice. This presents the church with specific community tasks. It must find a proper relationship to the biological and political community in which it operates. The Lutheran Church has its role model in Martin Luther in all these matters. He not only invented a new theology, but he also fostered popular sentiment—in the entire region of Germania, from the North Cape to the Alps—among his "dear Germans," for whom he knew he had found a sympathetic voice.

For him, theology was not merely a fabrication that, with logically sharpened knives, severed the bond between the Creator and the ingenious, natural community, between heaven and earth. No theology did not incite Scripture to oppression and the salvation of the nation, but rather he wanted to bring the earthly community, which he loved and honored like water and mother, to God. With an overflowing heart, he could ask, one after the other, in the "Early Letter from the Little Dolmer" (also after Emperor Charles's "state intervention"): "... dear Mary, dear God, dear Emperor, dear Prince, dear Man, dear Child." There, between heaven and the child, the emperor and the prince find themselves in the midst, the heavenly mother and the earthly child envelop the world, God and man live opposite each other. (Does it just so heartily cross our theologians' lips: the spiritual leader?) Just as the theologian must always be a theologian, so the theologian must always be a theologian.

One without the other leads to destruction: the theologian without theology becomes effeminate, the theologian without spirituality hardens, the former becomes humanitarian, the latter becomes polemicist. Luther's theology was a theology of the professional

In his heart, that is why he was driven by God to his work. That is why he did not transform the Word of God into a threatening and moralizing dictum, nor into a theocracy, but rather he gave the state its order and validity and showed the Word of God as the gate to the Kingdom of Heaven.

Now, however, in addition to the duties of the community (policy, tribunal, state), the Church was given two further tasks through the reorganization of things: the election of the Imperial Bishop, the unification of two communities.

Firstly, many Intherian Christians are impressed by the splendor of the papacy and would like to see in the Imperial Bishop something like a powerful and brilliant German rival to the Roman Pope. The Imperial Bishop, however, may be a counterfeit Roman Pope. He must acquire his bearings from the venerable nature of Lutheranism. That means: he must be a good father of the German Evangelical Church, no more, but also no less. This, in turn, means two things: he must lead "good government," must administer, organize, He must be able to condemn, rebuke, praise correctly, and

tell true stories; he must be capable of marital anger and good jokes; he must not fall asleep easily during quiet rides, but must keep his eyes open; he must not lose his composure in times of excitement; but in days of confinement and unrest, he must consider and treat everything in its larger context, beyond the anger of the day. For this, he needs a correct and sincere theology, which he adheres to in mind and spirit. But he cannot be a theologian. Theologians easily sacrifice the rule of their theology. Therefore, the office of a regional bishop is quite rightly connected with a church office, but not with a theological teaching position. Above all, we may wish for a fine "charismatic" bishop. The most dangerous charisma is brilliant preaching, the ability to deliver eloquent speeches. This gift is dangerous for an emperor, and it is also dangerous for an imperial bishop. An imperial bishop would not be brilliant, but rather fatherly. If he had a theological or rhetorical charisma,
this would easily overwhelm him. the boundaries of his sphere. He would soon attain not only ecclesiastical authority, but also the authority of a popular leader, even for matters other than ecclesiastical ones. Through the personal power flowing to him, he would increase his ecclesiastical power, and the Protestant Church would be on the way to becoming a second Roman Church. It is enough of a "gift of the Lord" if God grants the bishop a cordial fatherly attitude.

Secondly, in the German Co-Angelic Church, two denominations are united, just as in the united church. Since, as we have seen, the confession structures the church, the new church is a twin church. While human twins may get along, theological twins cannot, and we have seen this, confession is always a conflicting and combative act. If a confession abandons its combative character, it no longer takes itself seriously. This, however, has led to a weakening and softening of the life of the Church. Now, when two confessions are combined in one order, a task is set, namely a theological one: to find the truth: The Reformation is not complete until it leads to a genuine and true Reformed confession for all. Whether one likes it or not, the will for unity will arise from the unified evangelical church. But this unity can only be achieved through unity of faith. A confession must be found for the one church. The theological rift will have to lead to a theological reconciliation, to a synod that, through serious and conscientious examination, will not only supplement the existing confession, but will find and affirm a confession of the whole church. Only then will the internal peace of the Church, established by the signing of the Constitution, become an internal peace of the Church. Not a peace of rest, but of strength. The coming upheavals of the German people and all of humanity must be fought through by a generation of strong and loyal followers who will rise above the horrors of the times. He is raised up to heaven and protected from terror in the face of fear. He whose heart is

conscientious examination, will not only supplement the existing confession, but will find and affirm a confession of the whole church. Only then will the internal peace of the Church, established by the signing of the Constitution, become an internal peace of the Church. Not a peace of rest, but of strength. The coming upheavals of the German people and all of humanity must be fought through by a generation of strong and loyal followers who will rise above the horrors of the times. He is raised up to heaven and protected from terror in the face of fear. He whose heart is filled with the holy power of God, even in the troubles and adversities of this life, already lives in eternal life, and therefore he will make it right in this life as well.

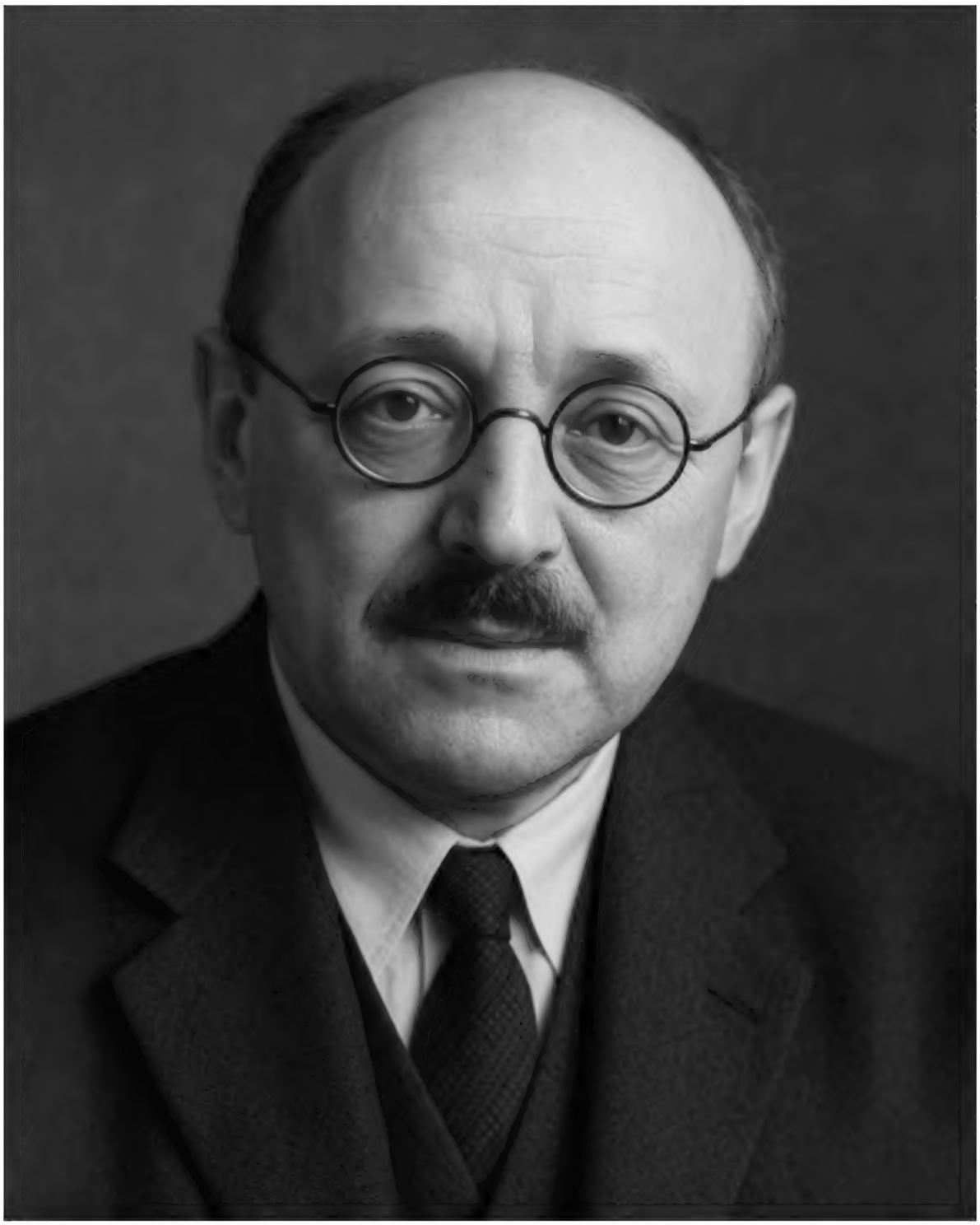
Notes.

In this discussion, I would like to refer to the excellent work by Ernst Forfiboff, which I only subsequently came across: The Total State. 48 ©. Hanseatische Verlagssanftale.

Luther, in his 1538 work "The Three Creeds or Confessions of the Christian Faith," summarizes them as "the three symbols... which the past churches have held, believed, and found": the Apothecary Creed ("the first of all"), the Athanasius Creed, and the Ambrosian Creed (the Te Deum).

Wilhelm Stapel

1882 - 1954



Deutsches Volkstum